EARLY LUTHERAN HYMNODY IN AMERICA
From the Colonial Period to the Year 1850

by

Carlton York Smith

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LOS ANGELES 7

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This dissertation, written by

Carlton York Smith

under the direction of **his** *Guidance Committee, and approved by all its members, has been presented to and accepted by the Faculty of the Graduate School, in partial fulfillment of the requirements for the degree of*

DOCTOR OF PHILOSOPHY

Stanley R. Townsend
~~Asst.~~ *Dean*

Date May 1956

Guidance Committee

Pauline Alderman
Chairman

R Kendall
Max T. Krone
Floyd H. Ross
Charles C. Hirt

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INTRODUCTION

For more than four hundred years the Lutheran church has been known as a singing church. From its earliest days congregational singing was recognized as a desirable and important part of the church service. When Luther realized that a new church was growing out of his attempts at reforming the existing church, he found it necessary to give this Evangelical church an order of worship patterned after that of the Roman church with certain important omissions or modifications.

In the year 1524 the first Lutheran chorale or German hymn books were issued. One of these books was intended only for the trained choir, while the other two books were for unison singing by the congregation and for use in the home.

There was a twofold purpose behind this interest in congregational singing. First of all, Luther realized that the congregation, individually and collectively, should have a part in the service as they did in the early days of the Christian church. Then he saw the possibility of replacing the fixed parts of the service or mass, known as the ordinary, with appropriate chorales which expressed the proper doctrinal view.

After the first chorale books were issued in 1524, many others appeared in the years to follow. Luther encouraged authors and composers to write new chorale texts and tunes. By the time Lutheran churches were well-established in the American colonies, the number of available chorale texts was approaching a total of 70,000. A very rough estimate of the number of available chorale tunes at that time might be about 5,000. This estimate is based upon the 8,806 tunes recorded by Zahn[1] between the years 1524 to 1888.

The history of the Lutheran church in America has been recorded by a variety of authors, but relatively little has been said about their congregational singing. It was the purpose of this writer, then, to gather together the known material relative to this subject and present it in a historical manner. Now that the United States has become a leading power among the nations of the world, more and more interest is being shown in its heritage and culture. It seems timely that some record be made of the musical heritage of the Lutherans in America.

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[1] Johannes Zahn, Die Melodien der Deutschen Evangelischen Kirchenlieder (Gutersloh: C. Bertelsmann, 1889-1893), 6 Volumes.

In the course of this book the terms Hymn, Chorale, Psalter, Figured Bass, and Synod will appear from time to time. It is necessary that they be defined.

The first term, Hymn, is often thought of in this manner:

> A song of praise or adoration of God. . . . In the earliest Christian era, the term, hymn, was applied to all songs in praise of the Lord; later on it was restricted to newly written poems, as distinguished from the scriptural psalms and canticles.[2]

This definition suggests a fusion of music and text. Hymns more properly should be described as:

> Sacred odes or poems usually intended to be sung either in praise of, or in prayer to, a deity.[3]

St. Augustine described the term as follows:

> Do you know what a hymn is? It is singing with the praise of God. If you praise God and do not sing, you utter no hymn. If you sing and praise not God, you utter no hymn. If you sing anything which does not pertain to the praise of God, tho in singing you praise, you utter no hymn.[4]

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[2] Willi Apel, Harvard Dictionary of Music (Cambridge, Massachusetts: Harvard University Press, 1950), p. 345.

[3] Leonard Ellinwood, "Hymns," Collier's Encyclopedia (New York: P. F. Collier and Son Corp., 1955), vol. 10, p. 314.

[4] Hamilton C. Macdougall, Early New England Psalmody (Brattleboro: Stephen Daye Press, 1940), p. 135.

A particular kind of hymn tune came into use at the beginning of the Lutheran Reformation. It received the name of Chorale, and has been described as:

> A term in music used by English writers to indicate the hymn-tunes composed or adopted for use in church by the German reformers (Lat. Choralis). . . .[5]

In the German spelling of the word Chorale, the final letter of the word is omitted.

The hymns for which the chorales were composed are often spoken of as chorale texts as a means of identifying them as the congregational hymns of the Lutheran church.

In the Calvinist branch of the Reformation the Psalms were considered for many years as the only proper texts that could be sung by the congregation. As the Psalms appeared in the Old Testament of the sixteenth century they were not always of the best metrical construction for singing, and so they were rephrased for use with a melody of a more metrical form. A body of metrical Psalms was known as a Psalter. Apel describes the term as the:

> Name for the Book of Psalms translated into the vernacular (English, French, Dutch Psalter), frequently

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[5] Sir Donald Francis Tovey, "Chorale," Encyclopaedia Britannica (Chicago: Encyclopaedia Britannica Inc., 1952), vol. 5, p. 620.

> in rhymed versions (metrical Psalter), and provided with music for congregational singing.[6]

Lutherans as a rule did not make use of complete psalters. Their chorale texts were drawn from sources among which were the Psalms. The paraphrase of Psalm 46, Ein Feste Burg Ist Unser Gott (A Mighty Fortress Is Our God) is a familiar example. There were, however, some union churches of German Reformed and Lutheran congregations in America as well as in Europe which used books consisting of two parts: one part, a complete psalter; the other, a book of chorale texts and perhaps tunes.

In the seventeenth chapter of this book which is concerned with tune books, a certain form of notation known as Figured Bass is used with many of the books. This notation consists of a melody part with a bass part immediately below. The bass part may have numbers above or below the notes. A more complete description of the term Figured Bass is the following:

> A term in music referring to the system of harmonic shorthand common in music from about 1600 to 1800. The symbols consisted simply of a bass part with small numerals written above each important note to indicate the general pattern of the harmonic scheme; from this, with the aid of experience and imagination, the harpsichordist or organist was able to supply a full harmonic

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[6] Apel, op. cit., pp. 612-613.

background to the rest of the ensemble. The practice arose simultaneously with homophonic music, in which a solo voice or instrument was accompanied with simple chords, and died out around the end of the eighteenth century when more complicated textures and more exact writing came into demand.[7]

Still another term that needs definition is the word Synod. It may be defined as:

> An ecclesiastical council; a formal meeting to consult and decide on church matters; a governing or advisory body in various churches. . . . In Lutheran churches, a body composed of clergy and lay members representing the congregations. In some of the general bodies it is merely advisory. . . .[8]

When a synod consisted only of pastors it was called a Ministerium. These two terms have been used carelessly in the past as may be seen from the records of the Synod of New York in which either term was used from time to time regardless of the consistency of the body. What is known as the Ministerium of Pennsylvania in our day is really a synod as it consists of both laymen and clergy.

The amount of literature describing the hymnody of the Lutheran church in America before 1850 is rather small.

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[7] Wm. Lichtenwanger, "Figured Bass," Collier's Encyclopedia (New York: P. F. Collier and Son Corp., 1955), vol. 8, pp. 38-39.

[8] Webster's New International Dictionary, second edition unabridged (Springfield, Massachusetts: G. and C. Merriam Co., 1934), p. 2559.

Certain editions of the *Evangelical Review* and the *Lutheran Church Review* have articles of value about the early American hymnals. Several volumes of *Church Music and Musical Life in Pennsylvania in the Eighteenth Century* have articles of important descriptive material. The recent book of Edwin Liemohn, *The Chorale*, devotes a chapter to the chorale in America and supplies other valuable information of early German and Scandinavian books used here. In *The English Hymn*, Louis Benson describes the various English Lutheran hymnals in this period. Aside from occasional references in general church histories there is little more to be said about the literature concerning this subject. There are, of course, those monuments of chorale texts and tunes by Zahn, Wackernagel, Julian, Koch, Winterfeld, Fallersleben, and others which are valuable sources about individual chorales, their writers, and the foreign books in which the chorales appear. Unfortunately, these volumes have little to say about the American situation.

In organizing this study the writer felt that the subject arranged itself in three parts. The first part will consider the books of foreign issue and their American reprints. These books were the only material available to the Lutheran churches in the colonies before the issuance of the first synodical hymnal in 1786.

In 1748 the first of the many Lutheran synods in America was organized. The second part of this study will be concerned with hymnals issued by authority of the several synods.

The third part will discuss such matters as books issued privately, foreign books still in use after the Colonial period, Sunday school books, tune books, and the manner in which hymns were used in the service of the church.

No study would be complete without an acknowledgment of those persons and institutions which supplied valuable time, experience, counsel and material toward the organization of this book. Dr. Luther D. Reed, Dr. Walter Buszin, Dr. Edwin Liemohn and Dr. Carleton S. Smith gave much of their valuable time and experience in answering innumerable questions. Many libraries opened their facilities to the writer and supplied him with microfilms of the books included in this study. Particular thanks is due Margaret J. Hort and the Lutheran Theological Seminary at Philadelphia who supplied about one half of the books and articles used in this study. Other persons and libraries that supplied necessary material include Dr. Kenneth

Gapp and the Princeton Theological Seminary Library, Edgar M. Krentz and the Concordia Lutheran Seminary Library, Mr. William Lichtenwanger and the Library of Congress, Mrs. Hugh M. Foster and the Union Theological Seminary Library of New York, Mr. R. H. Carruthers and the New York Public Library, Rev. Herbert H. Schmidt and the Gettysburg Lutheran Theological Seminary Library, Miss Dorothea Conrad and Miss Jeanette Hevener of the Capital University Library, Dr. Elmer E. Flack and the Wittenberg College Library, Miss Alice M. Dagan and the Chicago Lutheran Theological Seminary Library, Mrs. Elisabeth R. Darnauer and the Wartburg Theological Seminary Library, Dr. Harry J. Kreider, and Rev. Wilfried Tappert.

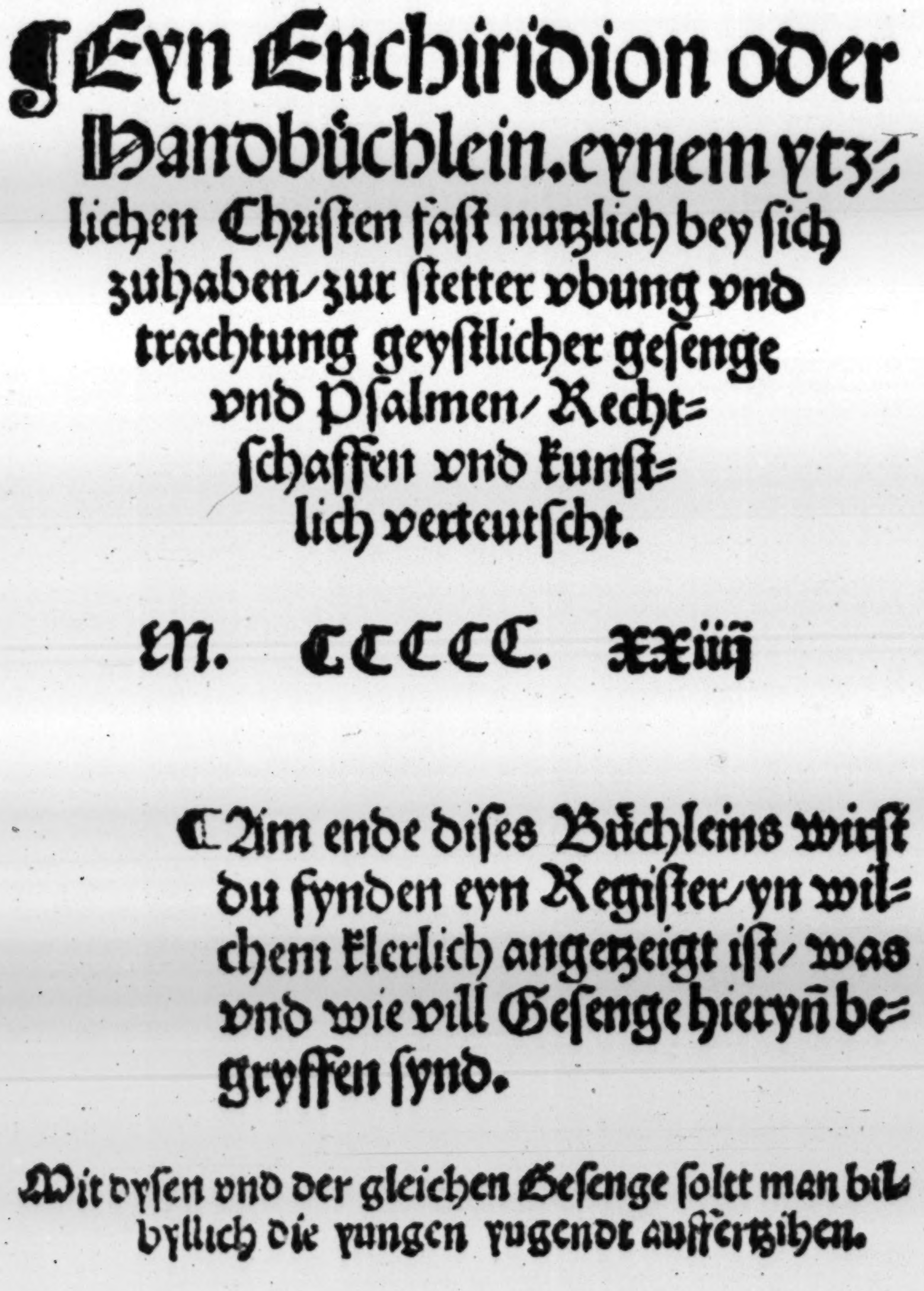
The photostats illustrating this book are the work of Mr. L. W. Kruger and Mr. Tom Besha of the University of Southern California Library. Most of the photostats were made from microfilm while the remainder came from primary sources.

And finally, the writer wishes to express his appreciation to the chairman of his doctoral committee, Dr. Pauline Alderman, who, over a period of some years, has given freely of her time in assisting the writer in the many details that have made this study possible.

PART I

THE FIRST PHASE

FOREIGN EDITIONS AND AMERICAN REPRINTS



¶ Eyn Enchiridion oder
Handbůchlein. eynem ytzlichen
Chriſten faſt nutzlich bey ſich
zuhaben/ zur ſtetter vbung vnd
trachtung geyſtlicher geſenge
vnd Pſalmen/ Rechtſchaffen
vnd kunſtlich
verteutſcht.

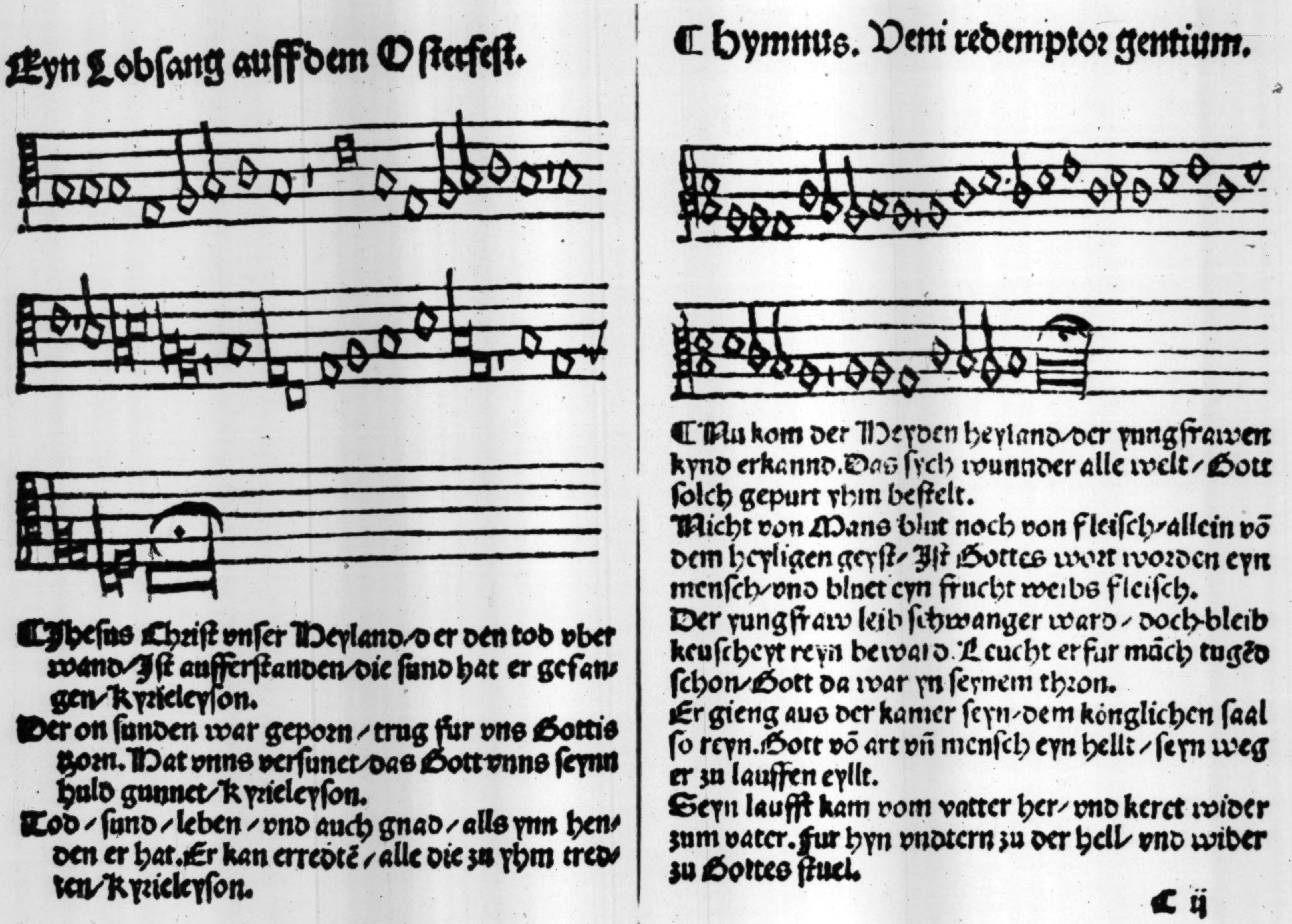
M. CCCCC. XXiiij

¶ Am ende diſes Bůchleins wirſt
du fynden eyn Regiſter/ yn wilchem
klerlich angetzeigt iſt/ was
vnd wie vill Geſenge hieryñ begryffen
ſynd.

Mit dyſen vnd der gleichen Geſenge ſolt man billych
die yungen yugendt auffertzihen.

FIGURE 1

TITLE PAGE, ERFURTER ENCHIRIDION, 1524



Eyn Lobſang auff dem Oſterfeſt.

¶ Jheſus Chriſt vnſer Heyland/der den tod vberwand/Iſt aufferſtanden/die ſund hat er gefangen/Kyrieleyſon.

Der on ſunden war geporn/trug fur vns Gottis zorn. Hat vnns verſunet/das Gott vnns ſeynn huld gunnet/Kyrieleyſon.

Tod/ſund/leben/vnd auch gnad/alls ynn henden er hat. Er kan erredtē/alle die zu yhm treden/Kyrieleyſon.

¶ Hymnus. Veni redemptor gentium.

¶ Nu kom der Heyden heyland/der yungfrawen kynd erkannd. Das ſych wunnder alle welt/Gott ſolch gepurt yhm beſtelt.

Nicht von Mans blut noch von fleiſch/allein vō dem heyligen geyſt/Iſt Gottes wort worden eyn menſch/vnd bluet eyn frucht weibs fleiſch.

Der yungfraw leib ſchwanger ward/doch bleib keuſcheyt reyn beward. Leucht er fur mãch tugēd ſchon/Gott da war yn ſeynem thron.

Er gieng aus der kamer ſeyn/dem koͤnglichen ſaal ſo reyn. Gott vō art vñ menſch eyn hellt/ſeyn weg er zu lauffen eylle.

Seyn laufft kam vom vatter her/vnd keret wider zum vater. Fur hyn vndtern zu der hell/vnd wider zu Gottes ſtuel.

C ij

FIGURE 2

ERFURTER ENCHIRIDION CHORALES

CHAPTER I

BOOKS AVAILABLE TO THE EARLIEST SETTLERS OUTSIDE COLONIAL AMERICA

Welsers in Venezuela. Lutheranism came to the new world in the year 1529. Through a rather strange business agreement between the Holy Roman Emperor and bankers in the Lutheran city of Augsburg, the Lutheran church became established in America. Carlson records this story of the event:

> The first Lutherans in the New World were probably in Venezuela. Political and economic factors were at work. Chas. V had married Isabella of Portugal and now he needed money. For this he turned, in 1527, to the Welsers in Germany, the famous bankers of Augsburg. In return he gave them Venezuela and from 1527 to 1556 it was called Welserland. It is claimed that in 1532 the entire colony accepted the Lutheran faith. The actual story of Lutheranism in the colony is not known for it seems that no studies have been made of it. (*Lutheran World Almanac*, vol. IV, p. 50.) At all events, being first there did not mean the building of a strong church, and today there is but one Lutheran congregation there, that in Caracas, with about 200 members.[1]

Other historians recognize the event, but do not look upon it with such favor as does Carlson. Mary Williams tells the story in a less favorable light:

> . . . But in 1528 Chas. V made to the Augsburg banking firm of Welsers a grant of the western part of Venezuela lying between Cape Vela and Maracapana. He

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[1] M. Carlson, "The Lutheran Church in South America," *Augustana Quarterly*, 21:313-314, October, 1941.

> evidently hoped that under the new arrangement the region would really be developed and made to pay better, and also that the aborigines would receive more humane treatment. The contract provided that within two years the grantees would establish two settlements, build three forts, and provide fifty German miners for service in Spanish America. In 1529 settlement and exploration began; but the experiment was a complete failure. The leaders at Coro were thrust aside and the settlement was converted into a market for the sale of aborigines, the treatment of the natives rapidly grew worse rather than better, and quarrels developed between the German leaders and the authorities in Hispaniola. The only good that came from the grant was the exploration of the Orinoco valley and the territory to the west of it. In a few years the contract with the Welsers was revoked, and in 1556 the crown reassumed full control. . . .[2]

By keeping certain dates in mind one may see how early the planting of the church came in relation to the discovery of America and to the beginning of the Lutheran church in Europe. It was in 1498, only thirty-one years before the Lutheran settlers arrived, that Columbus discovered the territory we know as Venezuela, About twelve years before the Lutherans settled in Venezuela, Luther had posted his ninety-five theses and had started the Lutheran movement on its way. It is evident from either point of view that this was quite a pioneering effort.

Since the records of this early church are so indefinite, we do not know for certain what chorales or hymns might have been used. We do know, however, what materials were available for the use of churches at that time. Of the two kinds of chorale books published for the first time in 1524, one containing only texts and tunes and the other having parts for a trained choir, it seems most probable that only the simplest book of texts and tunes could be used. It must be remembered that the settlement in Venezuela represented the most primitive missionary effort. How the language problem between Germans and natives was managed has not been explained in the small amount of information available to us.

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[2] Mary W. Williams, The People and Politics of Latin America (Boston: Ginn and Co., 1945), pp. 130-131.

As a suggestion of what the German settlers might have brought with them to the new world, two pages of the 1524 Erfurter Enchiridion, reprinted in 1929 by Barenreiter, are presented as the type of material available at that time. Even though the Lutheran Church was only a few years old at that time, many chorale books had appeared in print. Liemohn[3] lists five publications in 1524, ten in 1525, seven between 1526 and 1529, and nine between 1530 and 1545.

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[3] Edwin Liemohn, The Chorale (Philadelphia: Muhlenberg Press, 1953), pp. 156-157.

Evidently there was no shortage of chorale books if the German settlers wished to use them.

Danes on the Hudson Bay. The second record that we have of Lutherans in the new world is that of the expedition of Danes to the Hudson Bay in 1619. The story is recorded by Finck[4] and the following is a summary of the matter.

A year before the "Mayflower" sailed from the coast of England, two ships with sixty-six men left the shores of Denmark under the command of Captain Jens Munck with the object of finding a northern route to East India. In July, the ships touched the southern point of Greenland. Continuing to the westward, they entered Hudson Bay, and in August landed on its western shore near the Churchill river. This was in 1619, just nine yeats after Henry Hudson had discovered these same waters and named them Hudson Strait and Hudson Bay.

> When Captain Munck anchored his two vessels, he took possession of the country in the name of his king, Christian IV, and named it Nova Dania, New Denmark. As it was too late in the season to make the effort to proceed on his journey, he disembarked with his crew and prepared to spend the long winter in the new settlement. The open season here lasts but two months,

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[4] William J. Finck, Lutheran Landmarks and Pioneers in America (Philadelphia: The United Lutheran Publication House, 1913), pp. 15-21.

July and August; during the rest of the time the ground and water are frozen. Vegetation is scarce and only the fur-covered animals are seen.

These sixty-six sailors were the first Lutherans of whose settlement on the soil of North America we have any authentic record. . . . Among the Danes that settled on the Hudson Bay there was a Lutheran minister, whose name was Rasmus Jensen. He was probably of the parish of Aarhus, Denmark, as this name is given in one of the old records connected with his own name. . . .

The facts of this Danish colony are learned from the "Dagbog" (journal) of Captain Munck. Upon his return to Denmark he had it printed. It bears the date of 1624 upon its antique title page and the familiar quotation from Virgil, "We dared to brave the dangers of the deep." It was republished in old Danish in 1883, and recently brought to the attention of the American reader by Pastor Anderson of Brooklyn, a member of the Danish Lutheran Synod of America. . . .

. . . .

. . . Christmas day was celebrated in a happy and sacred way. Munck says: "The holy Christmas day we celebrated jointly in a Christian manner; we had preaching and the Lord's Supper, and after service, according to the old custom, we offered to the pastor each one according to his means. Although money was not very plentiful among the people, nevertheless they gave what they had, some giving white fox furs, which the pastor used for lining his gown."

The Christmas season marked the end of all enjoyment the men may have found in their frozen settlement. The winter proved long and dreary, and the hardships and privations of the Danish sailors increased from day to day. Sickness was added to the other discomforts and miseries. The large majority were attacked by scurvy, that bane of seamen and soldiers of olden times. . . .

Captain Munck's men were seized one after the other, and died in rapid succession, usually after lingering for three weeks. A heavy gloom settled over the colony, and became deeper and deeper. Their chief work now was the burial of the bodies of their departed companions. Soon after New Year's day the pastor took sick, and January 25th, when Hans Brock, the helmsman, had died, they brought his remains to the pastor's hut for the burial ceremony. It was a fair day, and the

> sad sailors stood about the cabin while the feeble pastor sat on the edge of his cot and performed the last sad rites of the dead and spoke words of comfort and warning to the living. It was his last service, for on February 20, 1620, he, too, answered the summons of death and found a grave in the frozen ground of the New World. . . .
>
> Death continued its work of decimation among these stricken Norsemen. Of the sixty-six men but five were left on April 14th, which was Good Friday. The captain was one of the five. He now performed the duties of captain and chaplain, attending to all religious services as best he could and reading to his four companions on this day the sermon for Good Friday from the book he had inherited from the departed pastor Jensen.
>
> In May Captain Munck lay deathly sick in his cabin. For four days he could not eat a morsel of food. He felt that his end was nigh. He solemnly made his will, entered the last item, as he supposed, in his "dagbog," and left instructions to his companions concerning his writings. His last sentence in his will was, "All the world, Good night, and my soul in the hand of God." Fortunately he recovered, but two others of the small remnant were claimed by the insatiable hand of death. When the sea opened in July, Munck and the two remaining seamen took the "Lamprenen," the smaller of the two vessels, set sail, and after a successful journey reached the shores of Norway and Denmark in September. . . .[5]

Once again we are without a specific reference to the use of hymns and chorales, but from the previous account certain things seem to indicate the use of music was entirely possible. First of all there was a pastor in the ship's company, and then it is certain that he did conduct services. If these men sang chorales in church before leaving Denmark, it is quite likely that they would continue to do so in the new world. They may or may not have had chorale books with them, but if they did they would probably have been one or more of the Danish books noted by Liemohn.

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[5] Finck, _op. cit._, pp. 16-20

Popular Christian hymns were to be found in Denmark well before the Reformation period. Many of these hymns and melodies from the Roman period were revised and continued in use in the evangelical churches. Claus Mortensen's *Det kristelige Messeembede*, published in 1528, contained some hymns. A supplement was released soon after. In 1529, Arvid Pedersen published these collections in one volume. Simultaneously a small volume was prepared by Hans Tausen and Jørgen Sadolin. The *Malmø Salmebogen*, issued in about 1531, contained all earlier collections and became the common hymnal for the evangelical church in Denmark until replaced by Hans Tausen's hymnal in 1544. Both the Malmø and Tausen hymnals contained melodies.

The first hymnal prepared specifically for the Lutheran service in Denmark was Hans Thomissön's *Psalmebog*, published in 1569. Melodies for each hymn were included in this publication. This, together with the earlier editions of Mortensen's hymnal, constituted the hymnody of the Danish-Norwegian Lutherans for more than a century. The king commanded that Thomissön's hymnal be used in all churches, requesting that in each church one copy be secured with a chain for the use of the klokker, or cantor. The hymnal contained 268 selections, some of which were written by Thomissön and other contemporary hymnists, others were translations from earlier German publications and again others were native hymns which had previously come into use, many of them found in Mortensen's book. Thomissön, in issuing his hymnal, quoted from one of Luther's prefaces to show that the hymns should have particular significance for Danish and Norwegian Lutherans.[6]

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[6] Liemohn, *op. cit.*, pp. 35-36.

Other books in use in Denmark at that time were the enlarged Thomissön hymnal of 1586, the Haandbogen of 1576, Vandrebogen of about 1591, and Nils Jesperson's Gradual of 1573.

Danes in the Virgin Islands. On the eleventh of May, 1665, King Frederik III of Denmark gave instructions and authorization to Captain Erik Nielson Smidt to seize and occupy the island of St. Thomas in the Virgin Islands. This amounted to an appointment as royal commandant and governor of the island. He was also authorized to select people, including a Lutheran minister, for the proposed expedition to join those few Danes who were already on the Island.

On July 1, 1665, Skipper Smidt and Pastor Slagelse sailed from Copenhagen with a cargo of provisions and an unknown number of Danish settlers aboard the ship "Erik." They arrived at St. Thomas about half a year later, either at the end of 1665, or early in 1666.

The new Danish colonists were greeted cordially by the few Danes already on the island and by a larger group of other nationalities--Dutch, German, English, and probably French. There were as yet no Negroes. Altogether there were probably less than half a hundred souls on the island, for the census taken seven years later, when the population had increased somewhat, gave only one hundred whites. In addition, a small number of Negroes had accompanied their owners from other islands.

The Rev. Jens Larsen who supplied the above information relates the founding of the first Lutheran church on St. Thomas.

> We cannot fix the date in 1666 on which Pastor Slagelse established the Danish Lutheran congregation, or the location of the first place of worship. Fort Christian, which later became the first known worshiping place of both the Lutheran and the Reformed Dutch churches, was not yet finished, and the island had no public buildings.
>
> Except for a few clearings with temporary buildings on the flat land by the shore and on hills near by, the whole island was a dense, almost impenetrable jungle. Most likely the first meeting place of the Lutheran congregation was in the home of one of the early Danish settlers. This congregation was small, consisting of a few officers, soldiers, and planters.[7]

From this small beginning the church continued to live through all the problems common to missionary efforts at that time. In addition to the church on St. Thomas, churches were established on St. John and St. Croix islands. As early as 1739 the Royal College of Missions in Copenhagen showed concern over the religious welfare of the slaves in the Danish West Indies, and in 1757 the Lutheran Church in

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[7] Jens Larsen, Virgin Islands Story (Philadelphia: Muhlenberg Press, 1950), pp. 9-10.

Denmark undertook missionary work among the Negroes by sending ten missionaries to the three islands. The problem was complicated by the matter of language. The Negroes knew very little Danish, and the missionaries were equally unfamiliar with the Negro Creole dialect, Fortunately for all concerned, the Danish church recognized the problem and began translations into the Creole and adjusted its ritual to conform to the experience of the Negroes.

What chorales and hymns were used by the Danish Lutherans in the Virgin Islands is not certain. It would seem reasonable that the materials extant and available for the Danes on the Hudson Bay might have been used in the early period of the church at St. Thomas. In addition to these items, Liemohn lists these additional books:

> To counteract the continued usage of Latin in the hymnody of the church, Bishop Thomas Kingo (1634-1703) of Slangerup, ushered in the first genuine Danish period. He aimed to have the complete service in Danish no matter what happened. Because of his talent and great influence, Kingo became known as the first great Danish hymn writer. His hymns are particularly indigenous to his homeland and embody expressions of sentiment native to his people.
>
> Kingo published his Aandelige Sjunge-Koor in two volumes in 1674 and 1681. These volumes were widely used. Part I reached its sixth edition in 1694 and Part II was reissued in 1686. After his death, both volumes were issued several times. In his preface to Part I he defends his point in having the hymns sung to native Danish melodies, many of which were from secular sources, by saying that his predecessors had done the same. It appears, however, that his fore-

fathers had drawn on "folkevisor," a near relative of church song, whereas Kingo used "selskabsvisor," which were purely secular melodies. In his preface he also states, "Do not let it seem strange or absurd that I have set these spiritual morning and evening songs together with the sacred and edifying King David's psalms under some melodies which otherwise are sung by many with worldly words."

In 1683, Kingo was asked to prepare a common hymnal for the church. This resulted in Danmarks og Norges Kirkers forordnede Salmebog, but it was met with a storm of disapproval because of its cold rationalism and because it contained so many of his own hymns. A revised version was then prepared and issued in 1699 and has been generally known as Kingo's Hymnal. This remained in use for many generations, subject to several revisions and enlargements.

In 1699 also, Kingo published a Gradual, which, in contrast to his music for Aandelige Sjunge-Koor, represents the older type of church music. This work contained melodies for hymnals then in popular use, and replaced Thomissön's hymnal which was now scarcely to be found in the churches.[8]

At a later date another book of the pietistic era was in use.

Denmark produced one publication in this period of particular importance: Den Nye Psalme-Bog by Eric Pontoppidan, published in 1740. Pontoppidan became bishop of Bergen, Norway, in 1748. While never authorized for use as a church hymnal, it was accepted by many.

The first edition of the hymnal consisted of a text edition with a separate music section. In 1742 the hymnal was reissued with the melody for each hymn included with the text, as had been done in Thomissön's of 1569 and other publications.

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[8] Liemohn, op. cit., pp. 40-41

> Pontoppidan's hymnal was patterned after Freylinghausen's Gesangbuch in Germany. Like Kingo, Pontoppidan made use of secular melodies, including dance tunes. . . .[9]

Three books followed the pietistic era and were marked by the period of rationalism in the church. The chorale tunes were mostly of equal note values which were lacking in vitality. The books were the following:

F. C. Breitendich, 1764, Fulstaendig Koral-Bog
Niels Schiorring, 1781, Koral-Bog
H. C. O. Zinck, 1797, Evangelisk-Christlige Psalme-bog

While these books are listed as possible material for use by the Danish West Indies churches, it is a matter of speculation what actually was used since the record is deficient in that respect. The record is complete in respect to certain other publications for the use of these people.

J. M. Magens, a Dane born on St. Thomas and educated at the University of Copenhagen, assisted missionary E. R. Wold in the translation of materials in the Negro Dutch Creole including Hymnal in Creole which was published in Copenhagen in 1770 or somewhat earlier. For a while after this publication Magens was dissatisfied with the work on the islands, and so he was inactive. This did not last long as Larsen relates in the following:

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[9] Liemohn, op. cit., pp. 79-80.

> Magens' return to active participation in the mission work in 1777 was brought about by a request from the College of Church Inspection that he send them the translation of the New Testament for publication. They wanted also a revision of the hymns that had already been published, and suggested that [Missionary J. C.] Kingo revise them and Magens edit them. Magens, his interest revived, replied that he would rather prepare an entirely new translation of the New Testament, and that the revision of the hymns be done not by Kingo but rather Missionary Niels Salling, who had succeeded Wold on St. John, and had already of his own accord translated, or revised, a hundred hymns. In September, 1778, the requested revision of the hymnal was finished and likewise the first part of the New Testament, both of which were forwarded to the college. . . .[10]

Two other Creole hymnals are noted by Larsen:

> In 1799, Andreas Yoachim Brandt, pastor of the Lutheran church in Christiansted from 1792 to 1802, published his Creole Hymnal with the Litany. This took the place of Wold's Creole hymnal published in 1770.
>
> . . . .
>
> In 1823 an unknown author published his Creole Psalm-Buk af een vergaedring van ouwe en nywe Psalmen na Creole-Sprach ("Creole Hymnal with a collection of old and new hymns in the Creole Language"). It contained 111 hymns translated from Danish, and it replaced Brandt's hymnal. A copy is in the St. Thomas Library.[11]

In 1841 English officially replaced the Creole dialect, but the change did not come about at once. In

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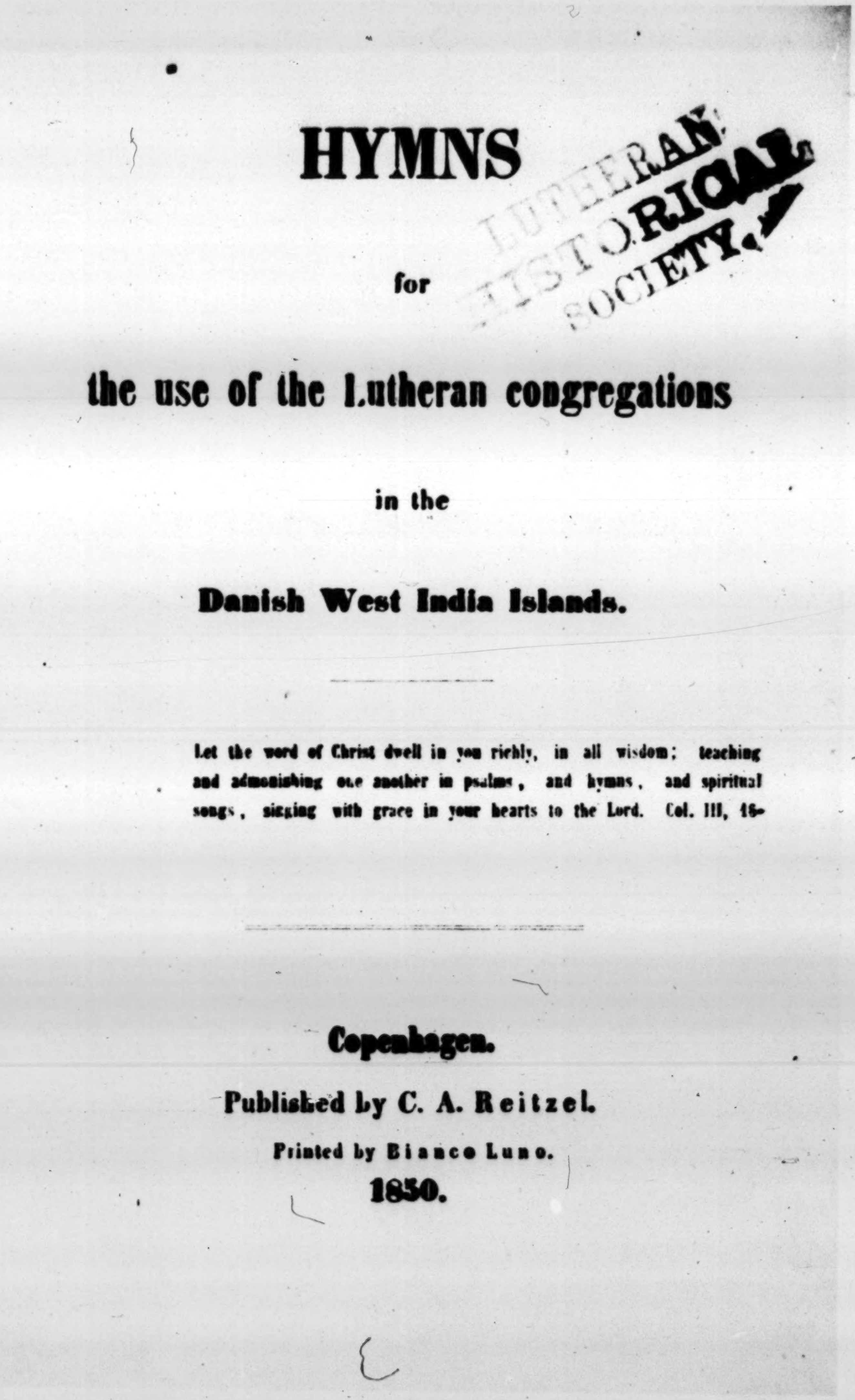
[10] Larsen, *op. cit.*, pp. 115-116.

[11] *Ibid.*, pp. 119-120.



HYMNS

for

the use of the Lutheran congregations

in the

Danish West India Islands.

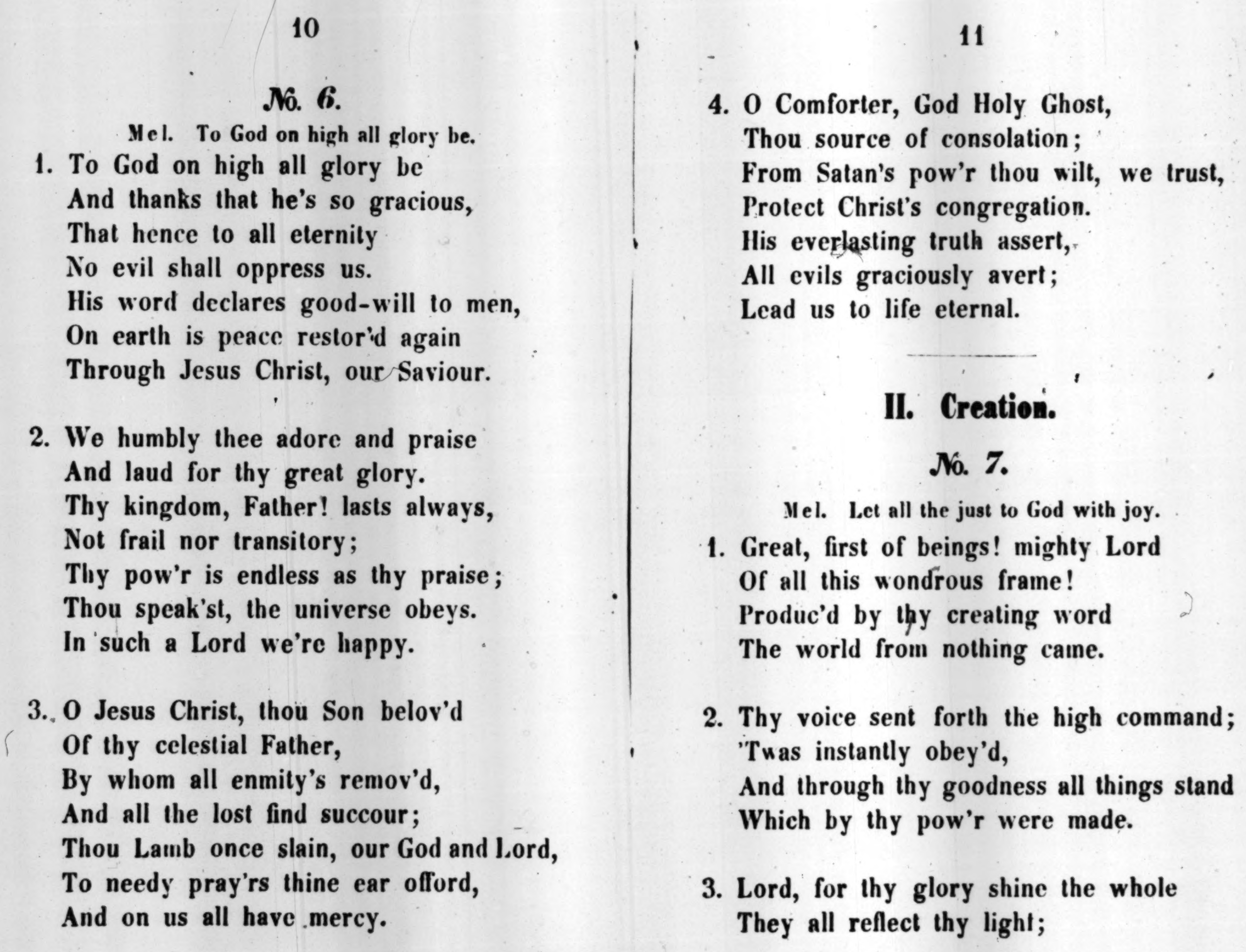
LUTHERAN HISTORICAL SOCIETY

Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col. III, 16.

Copenhagen.
Published by C. A. Reitzel.
Printed by Bianco Luno.
1850.

FIGURE 3

TITLE PAGE, DANISH WEST INDIA ISLANDS HYMNAL



10

№ 6.

Mel. To God on high all glory be.

1. To God on high all glory be
And thanks that he's so gracious,
That hence to all eternity
No evil shall oppress us.
His word declares good-will to men,
On earth is peace restor'd again
Through Jesus Christ, our Saviour.

2. We humbly thee adore and praise
And laud for thy great glory.
Thy kingdom, Father! lasts always,
Not frail nor transitory;
Thy pow'r is endless as thy praise;
Thou speak'st, the universe obeys.
In such a Lord we're happy.

3. O Jesus Christ, thou Son belov'd
Of thy celestial Father,
By whom all enmity's remov'd,
And all the lost find succour;
Thou Lamb once slain, our God and Lord,
To needy pray'rs thine ear offord,
And on us all have mercy.

11

4. O Comforter, God Holy Ghost,
Thou source of consolation;
From Satan's pow'r thou wilt, we trust,
Protect Christ's congregation.
His everlasting truth assert,
All evils graciously avert;
Lead us to life eternal.

II. Creation.

№ 7.

Mel. Let all the just to God with joy.

1. Great, first of beings! mighty Lord
Of all this wondrous frame!
Produc'd by thy creating word
The world from nothing came.

2. Thy voice sent forth the high command;
'Twas instantly obey'd,
And through thy goodness all things stand
Which by thy pow'r were made.

3. Lord, for thy glory shine the whole
They all reflect thy light;

FIGURE 4

HYMNS 6 AND 7, DANISH WEST INDIA ISLANDS HYMNAL

1854 the royal council permitted

> "the old Creole hymnals and New Testaments to be distributed at the English services on the condition that they remain in the church."[12]

Larsen explains this condition in the following:

> One reason why the Lutheran church clung to Creole as long as it did was the lack of proper liturgical literature in the English language. In 1850 the mission congregations obtained an English hymnal prepared by Pastor Jens Klint Bagger. But it had no liturgy, lessons, collects, or other guides to worship. . . .[13]

Rev. Bird supplies this added information about the 1850 English book:

> . . . Overleaf is "Authorized by the Danish Government." At the end stands this note: "This Collection was made by the Rev. J. K. Bagger, formerly of St. Croix. In part these Hymns are of original English composition, some are translated from the Danish, some also are borrowed from other collections.". . .
>
> But 33 hymns of the 150, so far as we can see, are of English origin, being from Watts, Tate and Brady, and various sources. Some of the translations are from German originals, possibly through a Danish medium; and a few seem to be taken from Psalmodia Germanica and the Moravian books. The bulk of matter, we suppose, was "done into English" by the editor or his friends; and reads like the work of an educated man, not perfectly familiar with the language (though rather more so than Dr. Kunze and his assistants), and with a tolerable knack at rhyme and metre. The matter, as is almost always the case with our native Lutheran

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[12] Larsen, *op. cit.*, p. 193.

[13] *Ibid.*, pp. 193-194.

> hymns, is excellent; solid, pure, and warm, far beyond the run of our English lyrics; the offspring and exponent of a rational, wholesome, and live Christianity. . . .[14]

British Guiana, Brazil, and Argentina Settlements. At three other places outside Colonial America the Lutheran church was established before 1850. Martin Carlson gives this account of the founding of the church in British Guiana:

> Lutheranism here has a long and rather colorful history in the New Amsterdam Congregation. It was in 1743 that the German and Dutch Lutheran colonists petitioned the Honorable Court of Policy (the Colonial legislature), the directors of the colony and the States General of the Netherlands asking for the privilege of the free exercise of their religion. Another petition was sent to the Lutheran Consistory of Amsterdam asking for financial aid and help in securing a pastor. The petitions were granted, and a Dutch Lutheran pastor arrived and organized a congregation. When voluntary financial support failed to cover their needs, they began to cultivate coffee trees, devoting the income to the church. It seems that the government must have granted land for this purpose. Now their financial status changed to the extent that the Berbice Lutheran church became known throughout the country as "the rich church."[15]

Also from the pen of Carlson is this information about the Lutheran church in Brazil:

> . . . The first German settlers, coming from

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[14] Rev. Frederic M. Bird, "Lutheran Hymnology," Article IV, Evangelical Quarterly Review, 16:215-216, 1865.

[15] Carlson, op. cit., p. 310.

> Germany, Russia and Austria, arrived in 1825 and settled in Rio do Sul. . . .[16]

Further information about the German immigration in Brazil is given by Robertson:

> Immigration to Brazil from other European nations than Portugal had begun during the reign of John VI. As early as 1818 some Swiss immigrants had settled at Novo Friburgo, near Rio de Janeiro. With the current of settlers from Switzerland, however, there soon mingled an increasing stream of immigrants from the German Confederation. A contract was signed at Frankfort--on--the--Main between an agent of John VI and certain Germans in 1823 which made specific provisions about the rights and privileges of prospective settlers in Brazil. The contract provided that every immigrant from the Rhineland should have the rights of a Brazilian citizen, and that immediately upon his arrival in Brazil each head of a family should receive two hundred acres of land. In 1824 the first Rhinelanders set foot upon Brazil's hospitable soil. Cordially welcomed by the Brazilians who keenly felt the need of laborers to till the soil, they were allotted tracts of land around Novo Friburgo, and some of them soon entered the Imperial service as soldiers. The Germans occasionally wrote letters to their distant kinsman that described in extravagant words the attractions of their new homes. In Germany an active propaganda was soon started to encourage immigration to South America. Promoters of colonization published tracts which described in picturesque language the productivity of the Brazilian soil. Before much time elapsed, however, the industrious Germans realized that they could not transform the hilly lands near Novo Friburgo into profitable farms. The current of German immigration was thus deflected to southern Brazil. During the reign of Pedro II a large number of Germans

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[16] Carlson, op. cit., p. 308.

> were segregated in southern Brazil where they preserved to a remarkable extent their own language, customs, and ideals.[17]

Rev. Wilfried Tappert describes the Lutheran church in Brazil before 1850 in this information based on Dr. Ferdinand Schroeder's Brazilien und Wittenberg:

> . . . In 1824 a man named Ehlers, probably not even ordained, was given religious charge of the protestant colonists from Germany by the Brazilian government which paid his salary. He, with several others later appointed to other portions of the colony, served till 1842, and was succeeded by Pastor Klenze. These men had drifted to the colony without any backing from the home church.
>
> Letters sent home awakened interest in the condition of the German colonists. A "Society for the help of the Evangelical Congregation in Brazil" was organized in Berlin in 1828 and led to the organization of the congregation in Rio. The king of Prussia gave help in 1837, by sending a pastor from the Evangelical Oberkirchenrat, to which this congregation was joined through this act. In a few years this connection was broken off.
>
> No further help to Brazil from organized Protestantism came till 1864 when Dr. Borchard was sent to Sao Leopoldo in South Brazil.[18]

Argentina was the third country in which the Lutheran church was founded in South America before 1850.

> The first church to be founded here was in Buenos Aires in 1842. In the following year the Bremen Society supplied a pastor and at this time the

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[17] Wm. Spence Robertson, History of the Latin-American Nations (London: D. Appleton and Co., 1923), p. 216.

[18] Rev. Wilfried Tappert, correspondence with the writer, January 19, 1956.

> congregation was permanently organized and united with the State Church of Prussia. In 1845 they erected a $16,500 Gothic church and by the close of the century this congregation had a membership of 6,500 and from it three daughter congregations had been organized. . . .[19]

Both church and secular histories have had little to say about these particular churches, and so our information is lacking in details. Since it was a common practice for the immigrants to the American Colonies to bring with them their hymnals that they used in Europe, it seems reasonable to assume that the hymn or chorale books used in each settlement were furnished by the sponsoring church in Europe or were brought by the immigrants as part of their possessions.

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[19] Carlson, op. cit., p. 304.

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CHAPTER II

HOLLAND DUTCH AND SWEDISH CHORALE BOOKS

Dutch Lutherans in and around New York. In 1623, four years after Henry Hudson discovered the river of his name, a ship load of settlers sent by the Dutch West Indies Company reached America. The largest group of these people, consisting of eighteen families, settled at Fort Orange near the present city of Albany. Two years later, in 1625, forty-five persons from Holland settled on Manhattan Island, founding New Amsterdam. More settlers continued to arrive from time to time. There is no evidence to prove or disprove that there were Lutherans among these early settlers, but since the Lutheran church in Amsterdam had a membership of 30,000 persons, it is possible that some of them found their way to America at that early date.

The first definite record of Lutherans in New Netherland is reported by Finck as he says:

> However, they are not mentioned by name until 1643, when a Catholic missionary to the Indians, Isaac Jogues by name, who had been rescued from his hostile enemies by the Dutch and befriended by the Reformed ministers of New Amsterdam, refers to them in his records. He says, "No religion is publicly exercised but the Calvinist, and orders are to admit none but Calvinists, but this is not observed, for there are

> besides Calvinists in the colony Catholics, English Puritans, Lutherans, Anabaptists, here called Mennonites, and others."[20]

It was six years later, in 1649, that the Lutherans were called a congregation for the first time in the minutes of the consistory of Amsterdam.

> When the Lutherans in New Amsterdam (New York City) and Fort Orange (Albany) banded together in 1649 as a congregation designated as the Lutheran Church in the colony of New Netherland, there appeared to be every prospect of a strong and flourishing church.
>
> But the colony was in the hands of the Dutch, whose official religion was Calvinistic (or Reformed). So far as the Dutch authorities were concerned there was room for only one religion, and that was their own. When some Lutheran laymen in the colony began holding services, they were fined and threatened with heavier fines if they repeated the offense.
>
> Then when the Amsterdam Lutheran Church in 1657 sent a young Lutheran pastor, Johannes Ernestus Gutwasser, to New Amsterdam, a storm broke loose. Gutwasser was summarily ordered to leave the colony. He went into hiding on Long Island, but was eventually arrested and deported in 1659. The strictest watch was kept everywhere and only a few services were held during Gutwasser's brief period of freedom. None at all were held, so far as is known, after he was deported.
>
> That definitely crushed the Lutheran movement for the duration of the Dutch period.[21]

When the English took the colony from the Dutch in 1664 and renamed it New York, the hopes of the Lutherans were revived. Again they were disappointed. It was difficult to obtain pastors and from 1691 to 1703 the church at New York and Albany were without an ordained minister.

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[20] Finck, op. cit., pp. 22-23.

[21] Harry J. Kreider, History of the United Lutheran Synod of New York and New England (Philadelphia: Muhlenberg Press, 1954), pp. 1-2.

Matters improved with the ordination of Justus Falckner at Gloria Dei church (Wicaco) in 1703, the first Lutheran pastor ordained in America. He accepted the call to New York and found no Bibles, catechisms, or hymnbooks. Through his vigorous leadership the work progressed. Within twelve years he was serving three congregations in New Jersey, and four in New York. At this time the German immigration was beginning from the Palatinate, and the problem of language was being felt. In addition, the English language was asserting itself. H. M. Mühlenberg served the old Dutch church during 1751 and 1752. He solved the language problem in the following way:

> . . . He overcame the language difficulty by preaching in all three languages, Dutch in the morning, German in the afternoon, and English in the evening, devoting a large portion of his time to the study of the Dutch language and to obtaining a more thorough acquaintance with the English Bible. The committing to memory of his Dutch sermons consumed for a while three days a week. He took charge also of the Dutch Church at Hackensack. . . .[22]

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[22] Henry E. Jacobs, *A History of the Evangelical Lutheran Church in the United States* (New York: Charles Scribner's Sons, 1907), p. 251.

In 1786 the churches in and around New York formed a synod, and therefore separated themselves from the consistory of Amsterdam. By the end of the century English was gradually becoming the dominant language.

What little we know about the use of hymns and chorales is best told by a reading of the records in the Lutheran church archives at Amsterdam, Holland.

> Letter from the Rev. Jacobus Fabricius to the Amsterdam Consistory. April 25/May 5, 1669
>
> . . . There is, therefore nothing lacking or further needed for the future success of the Holy Gospel, except that we lack catechisms and hymnals and money, as well as some suitable persons who, in the event of my death, might take my place and lead God's congregation. . . .
> . . . Then, to see to it that we are helped with a hundred hymnals and small Lutheran catechisms, . . .[23]

There is no record that the request was granted, but the correspondence continued.

> Letter from the Rev. Justus Falckner and the Consistory of the Lutheran Church--New York, to the Amsterdam Consistory. November 10, 1705
>
> Our congregation here is very small, because its members are dwelling far and near throughout the country; the majority of them are poor and many,

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[23] Arnold J. H. van Laer, trans., "The Lutheran Church in New York, 1649-1772. Records in the Lutheran Church Archives at Amsterdam, Holland," Bulletin of the New York Public Library, 48:771-772, 1944.

> especially the young people, ignorant on account of the lack of Bibles, Catechisms, Psalm and Hymn books, . . .[24]

> Minutes of the Consistory at Amsterdam, July 6, 1712
>
> There was read a letter from New York, dated Dec. 12th, signed by Pastor Justus Falkener and addressed to Dom. Empsychof, requesting from the Deputy Elders some books for his congregation. Resolved to send to him and to donate to the aforesaid congregation one large folio Bible, 50 Psalters, 50 Paradijshofjens (Paradise Gardens), and 50 Haverman's prayer books, Messrs. Simon Burg and Cornelis de Meyere being appointed to procure the same.[25]

The Paradijshofjens (Paradise Gardens) requested were the first hymnals of which we have a record. There is no description of their contents, and the only information we have is that Falckner speaks of them as the 50 little "Paradise Gardens." The correspondence continues.

> Letter from the Elders of the Lutheran Church at Amsterdam to the Rev. Justus Falckner. July 8, 1712
>
> Reverend Highly Learned Sir:
>
> Upon the request of our reverend pastor, Domine Bernhard Henric Empsychof, made in your Reverence's name to the Deputy Elders, they have decided to send to your Reverence the accompanying books, to wit: One folio Bible, 50 Psalters, 50 Paradijshofjens, and 50 Haverman's prayer books, and to offer the same to your Reverence's congregation, with the wish that they may serve for the propagation of your Reverence's congre-

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[24] van Laer, *op. cit.*, 49:4, 1945.

[25] *Ibid.*, 49:8-9, 1945.

gation, wherewith, after cordial greetings, we remain,

By order of the Elders,
[Not signed] [26]

Minutes of the Amsterdam Consistory 15 Feb., 1713

It was resolved, since there is now occasion [whereby] we are able to write to the congregation of New York, to inform the pastor, Justus Falkener, by letter that this consistory has sent his congregation a small case of books, wherein are packed a large folio Bible, 50 Psalters, 50 Paradijshofkens (Paradise Gardens), and 50 Haverman's prayer books, . . .[27]

Letter from the Elders of the Amsterdam Church, Feb. 17, 1713 to Falkener

(In this letter mention is made that books, Paradijshofjens, etc. have been sent).[28]

Letter from Falckner to the Amsterdam Consistory June 9, 1713

(The letter thanks the consistory for the books including the "Paradijs Hoffje").[29]

Letter from Falckner to Rev. Empsychoff of Amsterdam, October 23, 1713

(The letter mentions 50 little "Paradise Gardens").[30]

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[26] van Laer, op. cit., 49:9, 1945

[27] Simon Hart and Harry J. Kreider, trans., "The Lutheran Church in New York, 1649-1772. Records in the Lutheran Church Archives at Amsterdam, Holland," Bulletin of the New York Public Library, 50:835, 1946.

[28] van Laer, op. cit., 49:9, 1945.

[29] Ibid., 49:10, 1945.

[30] Ibid., 49:12, 1945.

Report of Rev. W. C. Berkenmeyer to the Amsterdam Consistory. Oct. 21/Nov. 1, 1725

(A part of the report mentions the universal complaint about the scarcity of hymn-books.)[31]

Letter from Rev. Wilhelm C. Berckenmeyer, on behalf of the Lutheran Consistory at New York, to the Amsterdam Consistory, June 10, 1726

. . . The growth of our congregation which your Reverences wish us comes from God and your Reverences, whereas we, on the other hand, and our Albany brethren and the Germans served by our pastor, having neither church, nor school, nor any other teacher, nor books for singing, praying, or learning to read, must deteriorate in a few years and see our religion before our eyes die out in our children, in case we are not soon and powerfully assisted.[32]

Letter from Johann Spaler, Lutheran Pastor at Rhinebeck and Queenbury, to the Amsterdam Consistory, Aug. 1, 1732

. . . Few of our people have proper books: there is a lack of Bibles, prayer-books, hymnals and catechisms.[33]

Letter from the Consistory of the Lutheran Church at New York to the Amsterdam Consistory. Feb. 4, 1754

We hereby take the liberty to trouble your Reverences with this letter and humbly to ask your Reverences to assist our congregation with fifty copies of the Marburg Hymnal, for the use of our church here, as there is a great lack of them here, to wit, in the Dutch language.[34]

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[31] van Laer, op. cit., 49:104, 1945.

[32] Ibid., 49:585, 1945.

[33] Ibid., 49:815, 1945.

[34] Simon Hart and Harry J. Kreider, op. cit., 50:410, 1946.

> Minutes of the Consistory at Amsterdam. 17 April, 1754.
>
> . . . There was also read a letter, dated Feb. 4, 1754, from the consistory of our congregation at New York, and signed by their pastor, Johan Albert Weygand, and five members of the consistory, requesting us to send them fifty printed Dutch copies of the Marnburg Hymnal, for use in their church.
>
> Whereupon it was resolved to reply to the aforesaid consistory as follows:
>
> Reverend, much beloved Friends, and Fellow-Brethren in Christ:
>
> We received your Reverences' letter, dated Feb. 4, 1754, and from it learned your Reverences' request. In answer thereto this serves to say that we have no Marnburg Hymnals and that they are unknown to us. . . .[35]

The reference to the Marburg hymnal is an interesting one. By the year 1754 this German book was in great favor among the churches in Pennsylvania. Perhaps the Dutch church in New York hoped there was a Dutch version of the book, and therefore asked for it.

Aside from the two books mentioned, there is no record in this correspondence of any other hymnal in use. Perhaps one of the many German books was used on occasion. Then again, a hymn may have been sung from memory. If one copy of a hymnal was available it could have been used through the process of lining-out in which each verse is read before it is sung. Jacobs[36] reports that Muhlenberg served the New York congregation during 1751 and 1752, and that he used the Psalmodia Germanica in his English services. Considering the date, he would have had to use one of the editions printed before the American reprint of 1756. A little later, in speaking of the Psalmodia Germanica, Jacobs says that

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[35] Simon Hart and Harry J. Kreider, *op. cit.*, 50:410, 1946.

> . . . A reprint of the third edition was published in New York in 1756, and used in the English services of the Dutch (Trinity) Church, and in the church at Hackensack, N. J.. . . .[37]

Swedish Lutherans on the Delaware. Unlike the Dutch in New Netherland, the beginning of Lutheran services among the Swedes on the Delaware is more of a certainty. About the middle of March, 1638, the same Peter Minuit who had been Director General of New Netherland sailed up the Delaware river with two ships of the Swedish "South Company" and settled at a place now occupied by Wilmington, Delaware. The land was purchased from the Indians, and deeds of possession were sent to Sweden. Fort Christina and two houses were built.

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[36] Jacobs, op. cit., pp. 250-251.

[37] Ibid., p. 339.

On April 17, 1640, a second expedition arrived, and with them was Rev. Reorus Torkillus, the first Lutheran pastor in Colonial America. A chapel was built in 1641 or 1642, and in 1643 Torkillus died. In that same year Rev. John Campanius arrived to continue the work with the Swedes as well as with the Indians where he acquired particular fame for his translation of Luther's Catechism into their language.

In 1655, the Dutch, who resented the Swedes trading with the Indians, captured Fort Christina. Governor Stuyvesant permitted religious freedom for the Swedes, but many of them preferred to return to Sweden. Once again, in 1664, the colony changed hands. The English who had captured New Netherland did so with the Dutch occupation of the Swedish settlement on the Delaware.

In spite of a change of civil government from time to time, the Swedish Lutheran Church continued to exist from its beginning in 1640 until the last missionary, Nicholas Collin, died in 1831. During these almost two hundred years the Swedish Church on the Delaware was an official outpost of the Swedish State Church. In one way or another the church in America was supplied by the church in Sweden, and that explains the persistence of the Swedish language in the service even when English was in constant use in secular affairs. When the Swedish Church gave up the work in 1831, most of the Swedes affiliated themselves with the Anglican (Episcopal) church.

During the period of the Swedish Lutheran Church on the Delaware seven churches were organized: 1. Christina Fort, 1640; 2. Tinicum Island church, 1646; 3. Tranhook church, 1667; 4. Wicaco Block church, 1669, which became Gloria Dei church, 1700; 5. Trinity church, Wilmington, 1699; 6. Trinity church, Swedesboro, 1704; and 7. St. George's church, Pennsneck, 1717. The location of these churches is clearly indicated in a map to be found in the book prepared by Finck.[38]

What hymnals or chorale books were used by the Swedes is a matter of some uncertainty. Historians seem to avoid mentioning books by name and date. They prefer to speak of the singing of hymns, or the arrival of hymn books without any further word of explanation.

The first definite record of the use of a book in connection with singing in the service is noted by Johnson in the following:

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[38] Finck, op. cit., opposite p. 70.

> "The Swedish order of service was followed in the colony. Printz writes in 1644 that 'the services with its ceremonies are conducted as in old Sweden' and in the 'good old Swedish language.' 'Our priest,' he says, 'is vested with a chasuble and differs in all manners from the other sects surrounding us.'
>
> "The order of services at 'High Mass,' as given in the Psalm-book of 1614, which was used here (1640-97) was as follows: . . .[39]

In the remainder of the article the familiar Lutheran liturgy is explained. There is mention of a psalm being sung at the beginning of the service. Perhaps this refers to a familiar chorale text and tune sung from memory. Between the Kyrie eleison and the Epistle the psalm "God alone in the highest" (Allenaste Gud i hemmelrik) was sung. Between the Epistle and the Gospel an appropriate psalm (gradual) for the day was sung.

Following the Gospel the Apostle's Creed was used or "Luther's Creed" was read or sung. After the Creed and before the sermon came another specified psalm. Following the sermon another psalm was sung if time permitted. Still other psalms were used before the end of the service and particularly on festive days such as Christmas. No organ was used as we know that the first organ appeared in 1703 for the ordination of Justus Falckner in Gloria Dei church.

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[39] Amandus Johnson, The Swedish Settlements on the Delaware, 1635-1664, cited in Church Music and Musical Life in Pennsylvania in the Eighteenth Century (Philadelphia: Printed for the Society, 1926) vol. I, pp. 187-188.

From these references certain things may be deduced. First of all, the 1614 Psalm-book was the handbook or "order of Mass" which was first published in 1531, and then in revised editions of 1537, 1548, 1557, 1576, 1578, and again in 1614. Very likely no one but the minister possessed a copy.

The word "psalm" seems to have been used carelessly to indicate any song whether it was a chorale, psalm, or chant. The 1614 book, as noted by Reed,[40] provided for the use of hymns. The mention of the singing of "Luther's Creed" refers to Luther's chorale Wir glauben All an einem Gott (We all believe in one true God). This was the Nicene Creed in a metrical setting which first appeared in the Wittenberg and the Walther chorale books of 1524. It was Luther's plan to replace parts of the Mass with chorales so that the people could have a greater part in the service. Lambert speaks of its importance in the following:

> According to an old Order, in Sweden, "We believe in one true God" is sung in the Chief Service, while

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[40] Luther D. Reed, The Lutheran Liturgy (Philadelphia: Muhlenberg Press, 1947), p. 119.

the whole congregation stands. Not to stand and sing signifies a denial of faith.[41]

Had there been any hymn or chorale books among the Swedes at that time, they might have been one or more of the following:

1526--presumably by Olaus Petri.
1530-- " " " "
1536--contained forty-four hymns. Several editions after 1552 by Laurentius Petri.
1567--Laurentius Petri. Contained about one hundred hymns, many from Danish and German hymnals. Other editions in 1572, 1586,1594.

Many collections appeared after 1600, the most notable being:

1620--Enchiridions of Petrus Rudbeck and John Rudbeck.
1643--Svenska Uppsala Psalmboken

Concerning the use of hymns, Liemohn has this to say:

> . . . The hymnbooks were used mainly by the minister and the cantor.
>
> With literacy at a low level, the people had to be taught the hymns more or less by rote. Music from the Roman church naturally played a part also in the early Swedish Lutheran service. Hymns, sequences, and graduals were translated into Swedish and sung by the congregation in the service.[42]

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[41] Rev. James F. Lambert, Luther's Hymns (Philadelphia: General Council Publication House, 1917), p. 83.

[42] Liemohn, op. cit., p. 33.

The next mention of hymnals came about in this manner. In 1690, Anders Printz, nephew of a former governor of the colony, happened to visit the Swedes and found them in need of ministers and materials. Upon his return to Sweden he told Postmaster John Thelin of Gothenberg of their distress. Thelin wrote to the colony for details. The colonial reply requested two ministers, twelve Bibles, three sermon books, forty-two books of worship, one hundred hymnals, two hundred catechisms, and two hundred ABC books. The letter was presented to the king who directed the archbishop to send the pastors and books requested.

As a result of this correspondence three missionaries, Auren, Bjork, and Rudman, together with a supply of books arrived in June, 1697. Finck[43] reports the significant fact that only three books were found when the missionaries arrived. This could only mean that for fifty-seven years they had managed with the few books each pastor may have had, or that if more books had existed, they had disappeared.

Concerning the books sent from Sweden, Acrelius[44] mentions thirty copies of the Bible; fifty copies of the Manuale Sveticum, Stockholm, 1691; one hundred psalm books (hymn books); fifty copies of the Upsala Psalm-Book in large type and fifty Treasuries of the Soul and five hundred copies of Campanius' Luther Catechism, in the Indian tongue. What hymnal was sent to the colony was not indicated, but Liemohn[45] reports that the 1693 revision of the 1643 Svenska Uppsala Psalmboken prepared largely by Bishop Svedberg had been sent to the colonists. The book had met disapproval in Sweden because of its supposed unorthodox teachings. It was therefore confiscated although it was considered good enough for the church in America.

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[43] Finck, op. cit., p. 50.

[44] Israel Acrelius, History of New Sweden, cited in Church Music and Musical Life in Pennsylvania in the Eighteenth Century (Philadelphia: Printed for the Society, 1926) vol. I, p. 202.

A third record os hymnals came about when Hesselius and Lidenius arrived as missionaries in 1713. With them they brought a supply of books which included three hundred and sixty Swedish hymnals. Again we are left without definite information as to the nature of these books. It is possible that they were more of the 1693 books or one of the two revisions to follow. After the 1693 book was confiscated in Sweden, it was revised by the omission of seventy hymns, the modification of some, and the addition of six new ones. It was issued in 1695 as Svedberg's hymnal and contained only chorale texts. A re-issue of 1697 had melodies and figured bass, thus becoming the first Swedish hymnal with organ accompaniment. Liemohn[46] states that it became known as the *Koralpsalmboken*, and remained in use until the early nineteenth century.

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[45] Liemohn, op. cit., pp. 76-77.

What further supplies of hymnals were received by the colonists is a matter of uncertainty. On page 217 of the previously quoted volume I of *Church Music and Musical Life in Pennsylvania in the Eighteenth Century* there is a photograph of the title page of a 1762 issue of the 1695 *Svenska Psalm Boken* used in Gloria Dei church. Shortly afterward Youngert reports that

> The last donation of books to the Swedish settlements, so far as the records show, was made in 1770 by the Society for the Propagation of the Gospel. These were in the English language.[47]

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[46] Liemohn, *op. cit.*, p. 77.

[47] S. G. Youngert, "Among the Swedes on the Delaware," *Augustana Quarterly*, 6:349, 1927.

CHAPTER III

GERMAN AND ENGLISH CHORALE BOOKS

The greatest number of Lutheran immigrants to come to America were those from Germany. They were slow to come, and then only in small numbers before the beginning of the eighteenth century. Once the German immigration began in earnest, great numbers of Lutherans arrived and established settlements and churches which, for the most part, continue to exist today.

> Campanius says that there were German members of the original Swedish colony on the Delaware. No less than 54 German families came with Governor Printz to this colony. Other Germans had come from time to time but their number was much augmented under the activity of the Frankfort Land Company. It was at Falckner's Swamp (New Hanover) that the first German Lutheran congregation was organized and the first German Lutheran Church built.[48]

The Frankfort Land Company mentioned above is explained in the following:

> One of the results of a visit of William Penn to the Quakers of Germany was the organization of the Frankfort Land Company. To this corporation he sold large tracts of land in the vicinity of the present Germantown, where in 1683 Franz Daniel Pastorius with

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[48] J. L. Neve, History of the Lutheran Church in America (Burlington, Iowa: The Lutheran Literary Board, 1934), p. 46.

> twenty German families founded "German Township" (Germantown).[49]

A few years later enough Lutherans had arrived in America to make church services possible.

> Not until the beginning of the 18th century were there sufficient Germans in this country to justify the idea of organization. Lacking a united government and prostrate after the Thirty Years War, Germany could entertain no thoughts of colonization. . . .
>
> . . . .
>
> The first German Lutheran service in Germantown, in fact, in America, was conducted by Koester in 1694. It took place in the home of a Mennonite by the name of Van Bebber. Although opposed by Pastorius, the Lutherans continued to hold services in Van Bebber's home. . . .[50]

William Penn and the Frankfort Land Company were not the only factors in the German immigration. During the first half of the seventeenth century Germany had suffered heavily as the result of the Thirty Years War. Some parts of Germany were able to recover in a reasonable time, but in the west the Rhenish Palatinate was kept in a constant state of disturbance. Near the end of the century Louis XIV, through the general, Turenne, ordered the population of 500,000 to leave within three days or face death.

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[49] Neve, _op_. _cit_., p. 28.

[50] _Ibid_., p. 28.

Many of these people escaped to England where Queen Anne arranged for their emigration to America. On New Year's Day, 1701, the first group of sixty-one persons arrived at New York under the leadership of Rev. Joshua Kocherthal. In the years to follow, several thousand more immigrants came into New York and New Jersey. To pay for the expense of the trip the settlers were to make naval stores (tar, etc.) at West Camp. The inferior quality of the pine trees from which the tar was made, together with dissatisfaction with the English governors in New York, caused a diversion of immigration to the south, particularly Pennsylvania and the Carolinas.

Another reason for immigration at that time was the persecution of the Lutherans in Salzburg. In March, 1734, a band of exiles from Salzburg were welcomed by General Oglethorpe, and in a few days they were settled near Savannah. This was the result of the decree of October 31, 1731, in which all who refused to become Catholics were required to leave Salzburg. Frederick William of Prussia provided a place for many of them, and some were offered a place in America through the invitation of the "Society in England for Propagating the Gospel." The Trustees of the colony reported twelve hundred German

Protestants had settled in Georgia up to 1741.

Some idea of the growth of the Lutheran church in America in the eighteenth century may be gained from a chart prepared by Dr. Elson Ruff. His statistics concern only churches that still exist from their founding in early days. The actual number of churches founded is therefore apt to be somewhat higher. Ruff[51] reports thirteen churches were founded by 1725 and still exist today. By 1750 there were eighty-nine churches. In 1775 there were two hundred and two churches, and by 1800 the total was three hundred and forty-five.

These statistics present a real problem in hymnody. If the churches had used one, or at the most, two or three hymn or chorale books, it would be a rather simple matter. Unfortunately, that was not the case. In Germany there was no single book for all the churches in the country. The matter was exactly the opposite. Each section of Germany issued its own Gesang Buch or hymnal. Many of the Lutherans arriving in America seemed to bring with them a hymnal of their particular area in Germany. As they joined together in churches in America the problem of many different hymnals became acute. Muhlenberg[52] had complained of the variety of hymn books in use in the congregations, and generally within the same congregation. During the summer of 1955 the writer examined several hundred hymnals in the libraries of the Concordia Seminary, St. Louis, The Lutheran Historical Institute, St. Louis, The Lutheran Theological Seminary at Philadelphia, The Lutheran Theological Seminary at Gettysburg, Capital University at Columbus, Ohio, and in several other libraries. Not many of the books were duplicates, and the period covered was the late seventeenth century to the late nineteenth century.

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[51] G. Elson Ruff, "Something Happened to Home Missions," The Lutheran, vol. 36, no. 20, pp. 28-29, Feb. 17, 1954.

With such a complicated variety of books, the only way of having a chorale sung was to announce the particular chorale text and hope that the church member would be able to find it in his own book. To attempt to describe the many books in use at that time would be an almost endless task of questionable value. There were, however, a few books that became of more importance than others, and these will be described in this chapter.

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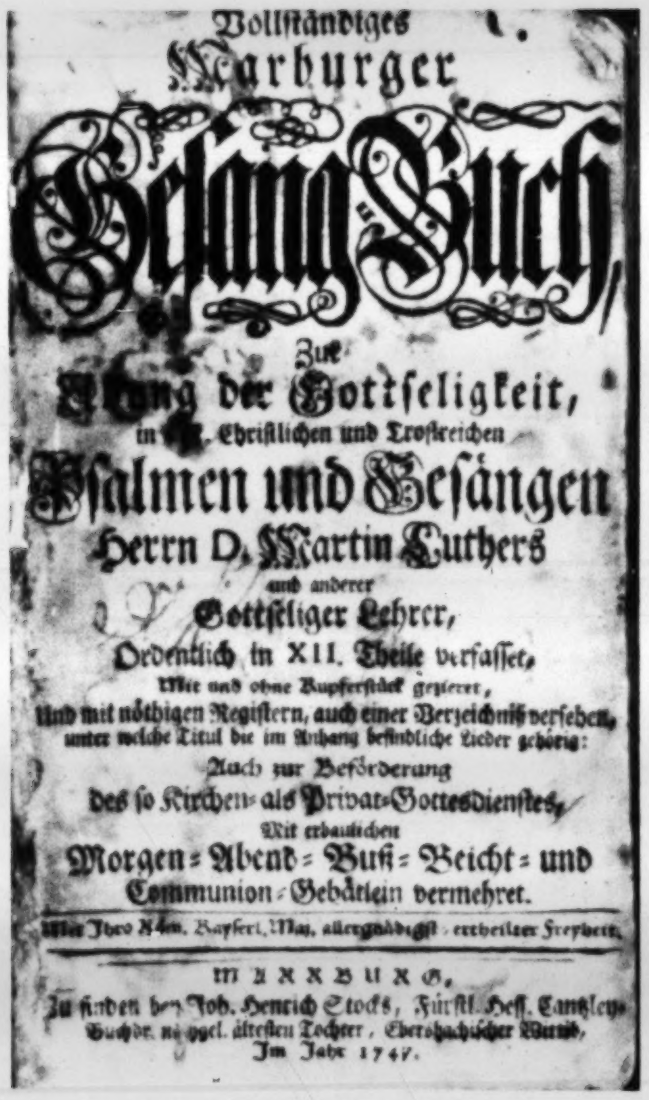
[52] Jacobs, op. cit., p. 336.

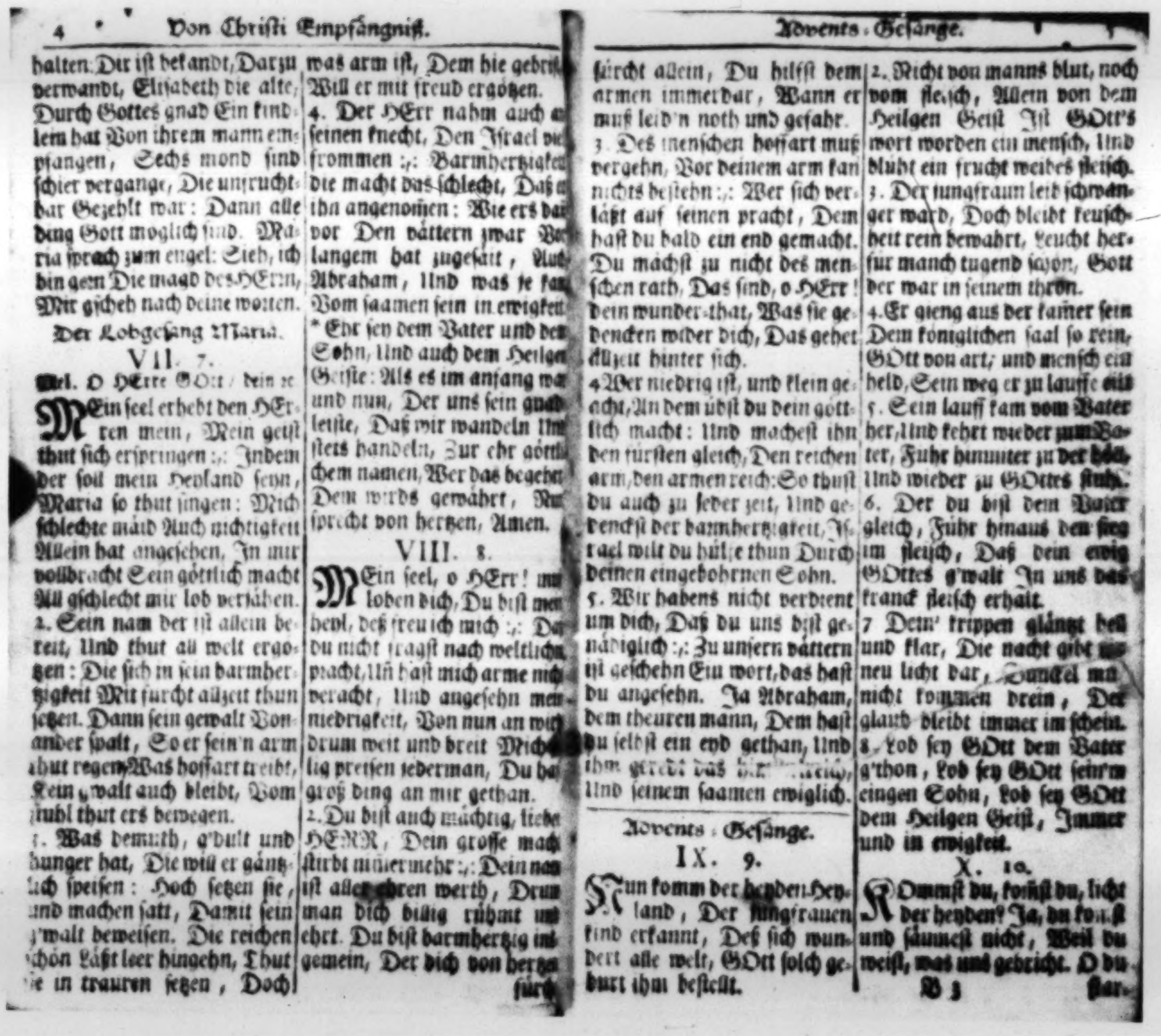


Vollſtändiges
Marburger
Geſang-Buch,
Zur
Übung der Gottſeligkeit,
in [illegible] Chriſtlichen und Troſtreichen
Pſalmen und Geſängen
Herrn D. Martin Luthers
und anderer
Gottſeliger Lehrer,
Ordentlich in XII. Theile verfaſſet,
Mit und ohne Kupferſtück gezieret,
Und mit nöthigen Regiſtern, auch einer Verzeichniß verſehen,
unter welche Titul die im Anhang befindliche Lieder gehörig:
Auch zur Beförderung
des ſo Kirchen- als Privat-Gottesdienſtes,
Mit erbaulichen
Morgen- Abend- Buß- Beicht- und
Communion-Gebätlein vermehret.
Mit Ihro Röm. Kayſerl. Maj. allergnädigſt ertheilter Freyheit.

MARBURG,
Zu finden bey Joh. Henrich Stocks, Fürſtl. Heſſ. Cantzley-
Buchdr. nachgel. älteſten Tochter, Ebersbachiſcher Wittib,
Im Jahr 1747.

FIGURE 5

TITLE PAGE, MARBURGER GESANG-BUCH



4 Von Chriſti Empfängniß.

halten: Dir iſt bekandt, Darzu verwandt, Eliſabeth die alte, Durch Gottes gnad Ein kindlein hat Von ihrem mann empfangen, Sechs mond ſind ſchier vergange, Die unfruchtbar Gezehlt war: Dann alle ding Gott moglich ſind. Maria ſprach zum engel: Sieh, ich bin gern Die magd des HErrn, Mir gſcheh nach deine worten.

Der Lobgeſang Mariä.

VII. 7.

Mel. O HErre GOtt, dein ꝛc

MEin ſeel erhebt den HErren mein, Mein geiſt thut ſich erſpringen :,: Indem der ſoll mein Heyland ſeyn, Maria ſo thut ſingen: Mich ſchlechte mäid Auch nichtigkeit Allein hat angeſehen, In mir vollbracht Sein göttlich macht All gſchlecht mir lob verjähen.

2. Sein nam der iſt allein bereit, Und thut all welt ergötzen: Die ſich in ſein barmhertzigkeit Mit furcht allzeit thun ſetzen. Dann ſein gewalt Vonander ſpalt, So er ſein'n arm thut regen, Was hoffart treibt, Kein g'walt auch bleibt, Vom ſtuhl thut ers bewegen.

3. Was demuth, g'dult und hunger hat, Die will er gäntzlich ſpeiſen: Hoch ſetzen ſie, und machen ſatt, Damit ſein g'walt beweiſen. Die reichen ſchön Läßt leer hingehn, Thut ſie in trauren ſetzen, Doch was arm iſt, Dem hie gebriſ Will er mit freud ergötzen.

4. Der HErr nahm auch a ſeinen knecht, Den Iſrael vie frommen :,: Barmhertzigkei die macht das ſchlecht, Daß e ihn angenommen: Wie ers da vor Den vättern zwar Ve langem hat zugeſait, Auch Abraham, Und was je ka Vom ſaamen ſein in ewigkeit.

* Ehr ſey dem Vater und dem Sohn, Und auch dem Heilgen Geiſte: Als es im anfang wa und nun, Der uns ſein gnad leiſte, Daß wir wandeln Un ſtets handeln, Zur ehr göttl chem namen, Wer das begehr Dem wirds gewährt, Nu ſprecht von hertzen, Amen.

VIII. 8.

MEin ſeel, o HErr! mu loben dich, Du biſt mei heyl, deß freu ich mich :,: Da du nicht fragſt nach weltlich pracht, Un haſt mich arme nich veracht, Und angeſehn meine niedrigkeit, Von nun an wi drum weit und breit Mich lig preiſen jederman, Du ha groß ding an mir gethan.

2. Du biſt auch mächtig, liebe HErr, Dein groſſe mach ſtirbt nimmermehr :,: Dein nam iſt aller ehren werth, Drum man dich billig rühmt un ehrt. Du biſt barmhertzig insgemein, Der dich von hertzen

fürch

Advents-Geſänge. 5

fürcht allein, Du hilfſt dem armen immerdar, Wann er muß leid'n noth und gefahr.

3. Des menſchen hoffart muß vergehn, Vor deinem arm kan nichts beſtehn :,: Wer ſich verläßt auf ſeinen pracht, Dem haſt du bald ein end gemacht. Du machſt zu nicht des menſchen rath, Das ſind, o HErr! dein wunder-that, Was ſie gedencken wider dich, Das gehet allzeit hinter ſich.

4 Wer niedrig iſt, und klein geacht, An dem übſt du dein göttlich macht: Und macheſt ihn den fürſten gleich, Den reichen arm, den armen reich: So thuſt du auch zu jeder zeit, Und gedenckſt der barmhertzigkeit, Iſrael wilt du hülfe thun Durch deinen eingebohrnen Sohn.

5. Wir habens nicht verdient um dich, Daß du uns biſt genädiglich :,: Zu unſern vättern iſt geſchehn Ein wort, das haſt du angeſehn. Ja Abraham, dem theuren mann, Dem haſt du ſelbſt ein eyd gethan, Und ihm geredt das [illegible], Und ſeinem ſaamen ewiglich.

Advents-Geſänge.

IX. 9.

NUn komm der heyden Heyland, Der jungfrauen kind erkannt, Deß ſich wundert alle welt, GOtt ſolch geburt ihm beſtellt.

2. Nicht von manns blut, noch vom fleiſch, Allein von dem Heilgen Geiſt Iſt GOtt's wort worden ein menſch, Und bluht ein frucht weibes fleiſch.

3. Der jungfraun leib ſchwanger ward, Doch bleibt keuſchheit rein bewahrt, Leucht herfür manch tugend ſchon, Gott der war in ſeinem thron.

4. Er gieng aus der kamer ſein Dem königlichen ſaal ſo rein, GOtt von art, und menſch ein held, Sein weg er zu lauffe eilt.

5. Sein lauff kam vom Vater her, Und kehrt wieder zum Vater, Fuhr hinunter zu der höll, Und wieder zu GOttes ſtuhl.

6. Der du biſt dem Vater gleich, Führ hinaus den ſieg im fleiſch, Daß dein ewig GOttes g'walt In uns das kranck fleiſch erhalt.

7 Dein' krippen glänzt hell und klar, Die nacht gibt ein neu licht dar, Dunckel muß nicht kommen drein, Der glaub bleibt immer im ſchein.

8. Lob ſey GOtt dem Vater g'thon, Lob ſey GOtt ſein'm eingen Sohn, Lob ſey GOtt dem Heilgen Geiſt, Immer und in ewigkeit.

X. 10.

KOmmſt du, kommſt du, licht der heyden? Ja, du kommſt und ſäumeſt nicht, Weil du weiſt, was uns gebricht. O du

B 3 ſtar-

FIGURE 6

PAGES 4 AND 5, MARBURGER GESANG-BUCH

The Marburger Gesang-Buch. Among the great variety of hymnals, the Marburg book seems to have been the favorite. From the earliest days of the Reformation, Marburg was prominent in the Lutheran movement through the historic Colloquy held there in 1529. At the Concordia Seminary in St. Louis there may be found a reprint of the Marburger Gesangbuch of 1549. This book contains an introduction of thirty-eight pages which is followed by eighty chorale texts and an index. There are no tunes, no rubrics (directions), and no Epistles or Gospels. By the eighteenth century the Marburg book included more material, and for that reason it became a favorite.

With no American book to turn to, pastors in the pioneering days needed a book that contained the necessary material for public worship. The Marburg book supplied this need. Reed, in speaking of the source of the complete texts of the Collects, Epistles, and Gospels, says:

> . . . The pastors were directed to use these "propria" as given in the Marburg Hymnal which, in various European editions, was widely used by the Germans throughout the colonies. Christopher Saur printed an American edition in Germantown in 1762. The Hymnal contained the historic Gospels and Epistles of the Church Year and the series of Collects published by Veit Dietrich in his Nuremberg "Agend-buchlein," 1543.[53]

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[53] Reed, op. cit., pp. 165-166.

Another reason for the popularity of the book was that the choice of chorale texts seemed to be accepted by many pastors. Not until the first American Synodical book was published in 1786 did the Marburg book lose its popularity.

> The immediate source of the first Lutheran hymn book printed in Pennsylvania was the Marburg Lutheran Hymn Book, printed at Marburg, Germany. The Library of the Mount Airy Lutheran Theological Seminary, in Philadelphia, contains a splendid collection of these Lutheran Hymn books. The earliest edition of the Marburg Hymn Book found there goes back to 1711. . . .[54]

The copy of which sample pages are reproduced in this chapter is that of 1747. It is a representative edition, and may be found at the Lutheran Theological Seminary in Philadelphia. The title page may be translated as follows:

> Complete Marburg Hymn Book, for the practice of godliness, in 615 Christian and comforting Psalms and hymns of Dr. Martin Luther and other devout teachers; arranged properly in XII parts, . . . for the promotion of the divine service as well as for private devotions. Together with morning and evening prayers and those for repentance, confession, and communion. . . .Marburg, published by John Christian Stock, . . . 1747.

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[54] William J. Hinke, "Lutheran and Reformed Church Hymnody in Early Pennsylvania," Church Music and Musical Life in Pennsylvania in the Eighteenth Century, vol. III, part 2, p. 268, 1927.

This book contains first of all directions for the use of psalms and hymns on all Sundays and Holidays. They are followed by a table of texts and an appendix arranged in twelve parts. The 615 chorale texts are arranged for the liturgical year and other occasions. These texts are followed by an alphabetical index. After that are to be found prayers, Luther's small catechism, Epistles and Gospels in full, and the book closes with the account of the destruction of Jerusalem.

The popularity of the book was undoubtedly the reason why Christopher Saur reprinted it in America in various editions. Saur's print shop still stands today and is a part of the property of Trinity Lutheran Church on Germantown avenue in Philadelphia.

> When we turn from Germany to Pennsylvania we find that the Marburg Lutheran Hymn Book, reprinted by Christopher Saur in Germantown, differed but little from its European original. For long it was thought that the first edition of this hymnal was issued by Saur in the year 1759, and it was so recorded by Professor Seidensticker in his First Century of German Printing in America, p. 51, but during the research made by the writer he came upon an earlier edition in the Historical Society of the Evangelical and Reformed Church at Lancaster, Pennsylvania. It was an edition of the year 1757. . . .[55]

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[55] Hinke, op. cit., p. 271.

> The 615 hymns in the American editions are the same as those in the European Marburg Hymn Book. Even the curiously mixed hymn of Henry Suso (1300-1365) is retained. . . .
>
> . . . .
>
> There are no tunes in this book, but in the heading of each hymn a tune is quoted, according to which the hymn may be sung. This Lutheran hymn book was also popular in Pennsylvania, as is evidenced by the numerous editions which have come to the notice of the writer: Germantown, Saur, 1757; Germantown, Saur, 1759; Germantown, Saur, 1762; Germantown, Saur, 1770; Germantown, Saur, 1774; Germantown, Saur, 1777; and Philadelphia, Carl Cist, 1799, pocket edition, in small type.
>
> As these hymnbooks were a private venture of Saur, they are not referred to in the official records of the Lutheran Church.[56]

The sample pages from this German edition of the book offered as an illustration provide certain information. There are no tunes and so a chorale tune book was necessary. Very likely persons brought up in the church were familiar with most of the more common tunes even without a tune book. Text number seven has the tune indicated. This indicates that one tune served for several texts. Text number nine is Luther's hymn "Nun komm der Heiden Heiland" (Now comes the Heathen's Saviour). It had its own tune, and therefore no tune is indicated. The text and tune first appeared in 1524 in the Erfurter Enchiridion, and is reproduced in the first chapter of this book in connection with the story of

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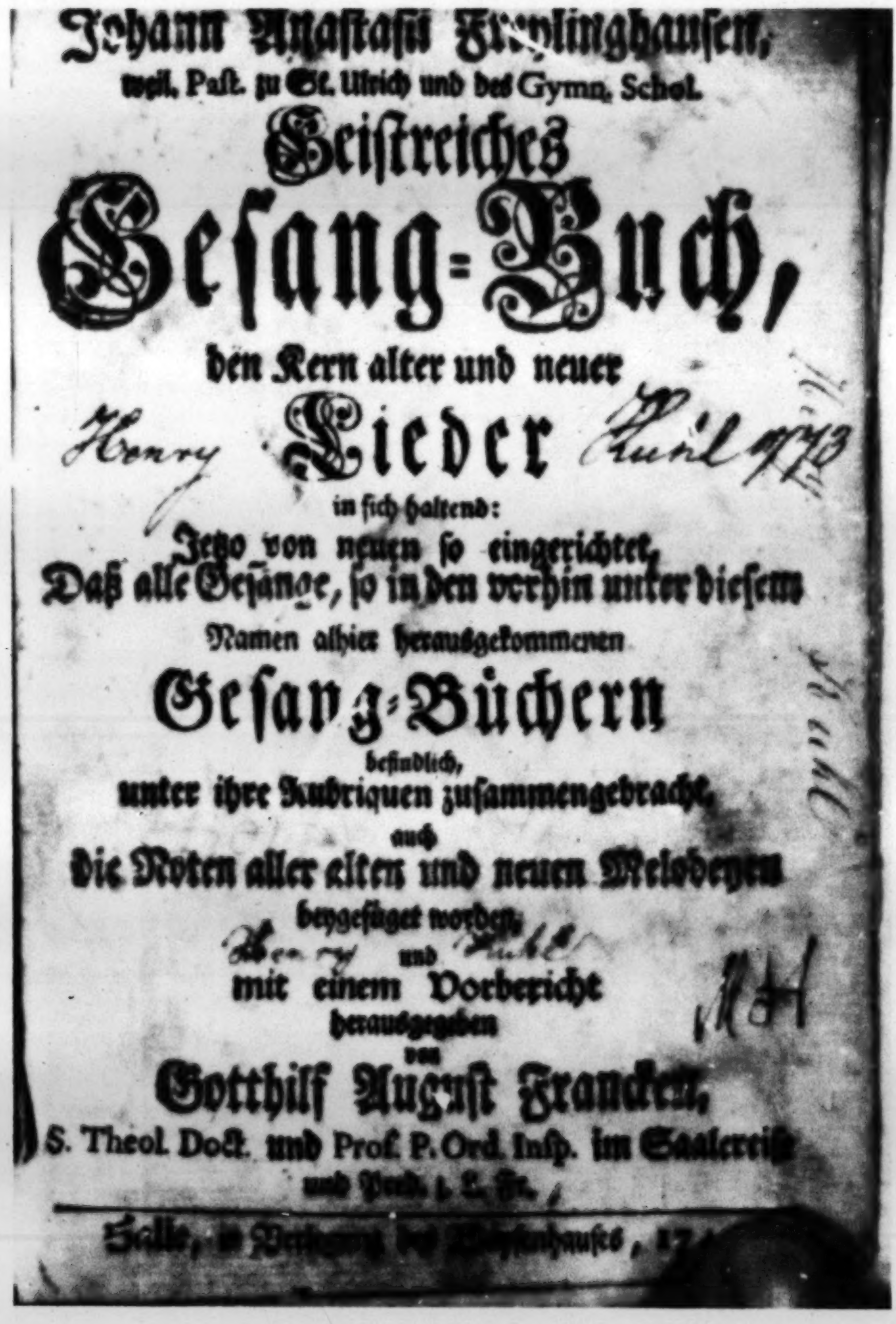
[56] Hinke, op. cit., pp. 272-273.

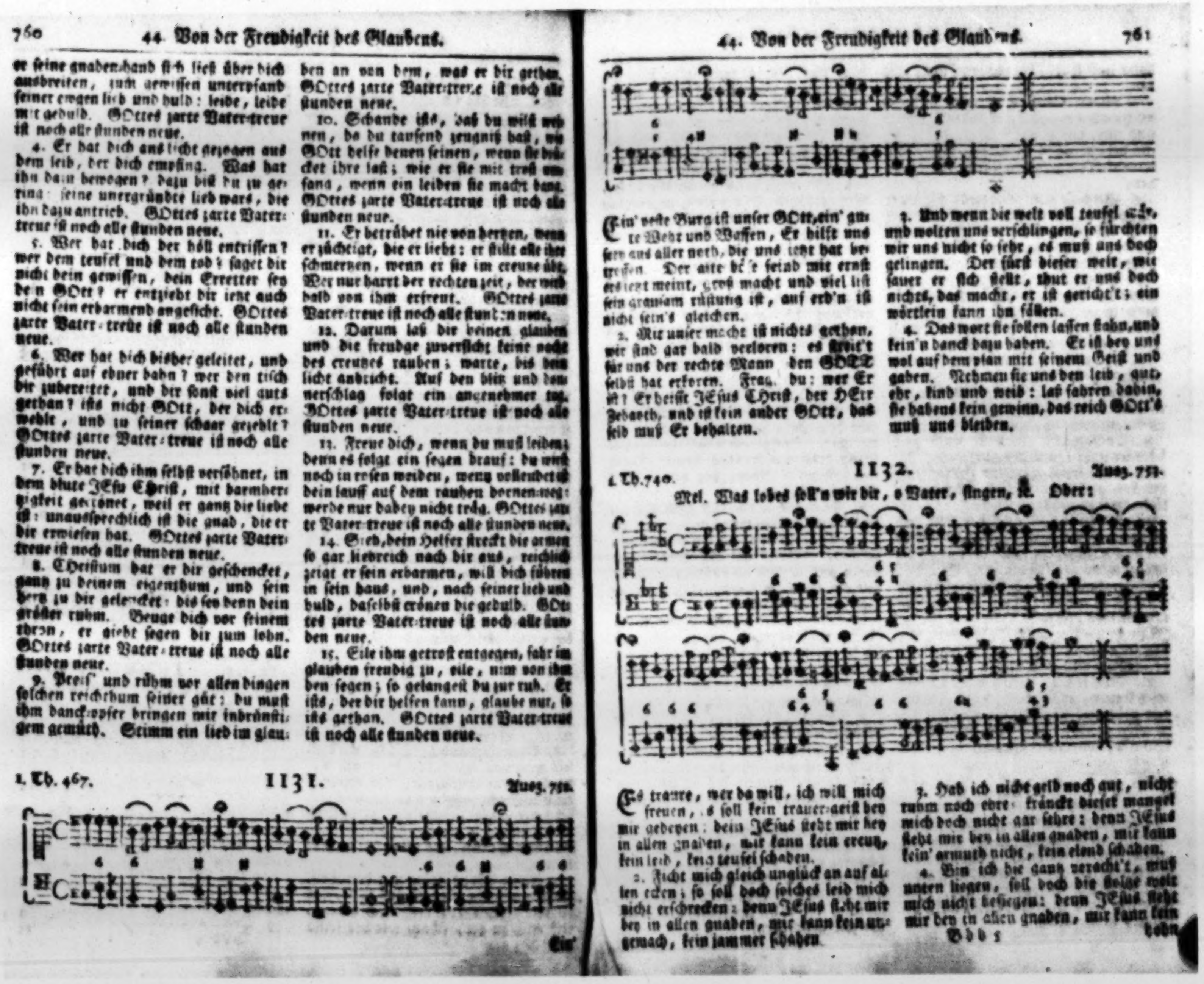


Johann Anaſtaſii Freylinghauſen,
weil. Paſt. zu St. Ulrich und des Gymn. Schol.
Geiſtreiches
Geſang-Buch,
den Kern alter und neuer
Henry Lieder Kuhl 1773
in ſich haltend:
Jetzo von neuen ſo eingerichtet,
Daß alle Geſänge, ſo in den vorhin unter dieſem
Namen alhier herausgekommenen
Geſang-Büchern
befindlich,
unter ihre Rubriquen zuſammengebracht,
auch
die Noten aller alten und neuen Melodeyen
beygefüget worden,
Henry und Kuhl
mit einem Vorbericht
herausgegeben
von
Gotthilf Auguſt Francken,
S. Theol. Doct. und Prof. P. Ord. Inſp. im Saalcreiſe
und Pred. z. L. Fr.,
MH
Kuhl

Halle, in Verlegung des Wäyſenhauſes, 17 [illegible]

FIGURE 7

TITLE PAGE, FREYLINGHAUSEN GESANG-BUCH



760 44. Von der Freudigkeit des Glaubens.

er ſeine gnaden-hand ſich ließ über dich ausbreiten, zum gewiſſen unterpfand ſeiner ewgen lieb und huld: leide, leide mit gedult. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

4. Er hat dich ans licht gezogen aus dem leib, der dich empfing. Was hat ihn dazu bewogen? dazu biſt du zu gering: ſeine unergründte lieb wars, die ihn dazu antrieb. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

5. Wer hat dich der höll entriſſen? wer dem teufel und dem tod? ſaget dir nicht dein gewiſſen, dein Erretter ſey dein GOtt? er entzieht dir jetzt auch nicht ſein erbarmend angeſicht. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

6. Wer hat dich bisher geleitet, und geführt auf ebner bahn? wer den tiſch dir zubereitet, und dir ſonſt viel guts gethan? iſts nicht GOtt, der dich erwehlt, und zu ſeiner ſchaar gezehlt? GOttes zarte Vater-treue iſt noch alle ſtunden neue.

7. Er hat dich ihm ſelbſt verſöhnet, in dem blute JEſu Chriſt, mit barmhertzigkeit gecrönet, weil er gantz die liebe iſt: unausſprechlich iſt die gnad, die er dir erwieſen hat. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

8. Chriſtum hat er dir geſchencket, gantz zu deinem eigenthum, und ſein hertz zu dir gelencket: dis ſey denn dein gröſter ruhm. Beuge dich vor ſeinem thron, er giebt ſegen dir zum lohn. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

9. Preiſ' und rühm vor allen dingen ſolchen reichthum ſeiner güt: du muſt ihm danck-opfer bringen mit inbrünſtigem gemüth. Stimm ein lied im glauben an von dem, was er dir gethan. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

10. Schande iſts, daß du wilſt weinen, da du tauſend zeugniß haſt, wie GOtt helfe denen ſeinen, wenn ſie drücket ihre laſt; wie er ſie mit troſt umfang, wenn ein leiden ſie macht bang. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

11. Er betrübet nie von hertzen, wenn er züchtigt, die er liebt: er ſtillt alle ihre ſchmertzen, wenn er ſie im creutze übt. Wer nur harrt der rechten zeit, der wird bald von ihm erfreut. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

12. Darum laß dir deinen glauben und die freudge zuverſicht keine nacht des creutzes rauben; warte, bis dein licht anbricht. Auf den blitz und donnerſchlag folgt ein angenehmer tag. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

13. Freue dich, wenn du muſt leiden; denn es folgt ein ſegen drauf: du wirſt noch in roſen weiden, wenn vollendet iſt dein lauff auf dem rauhen dornen-weg: werde nur dabey nicht träg. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

14. Sieh, dein Helfer ſtreckt die armen ſo gar liebreich nach dir aus, reichlich zeigt er ſein erbarmen, will dich führen in ſein haus, und, nach ſeiner lieb und huld, daſelbſt crönen die gedult. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

15. Eile ihm getroſt entgegen, fahr im glauben freudig zu, eile, nimm von ihm den ſegen; ſo gelangeſt du zur ruh. Er iſts, der dir helfen kann, glaube nur, ſo iſts gethan. GOttes zarte Vater-treue iſt noch alle ſtunden neue.

1. Th. 467. 1131. Ausz. 750.

Ein'

44. Von der Freudigkeit des Glaubens. 761

Ein' veſte Burg iſt unſer GOtt, ein' gute Wehr und Waffen, Er hilft uns frey aus aller noth, die uns jetzt hat betroffen. Der alte böſe feind mit ernſt ers jetzt meint, groß macht und viel liſt ſein grauſam rüſtung iſt, auf erd'n iſt nicht ſein's gleichen.

2. Mit unſer macht iſt nichts gethan, wir ſind gar bald verloren: es ſtreit't für uns der rechte Mann, den GOTT ſelbſt hat erkoren. Fragſt du: wer Er iſt? Er heiſſt JEſus Chriſt, der HErr Zebaoth, und iſt kein ander GOtt, das feld muß Er behalten.

3. Und wenn die welt voll teufel wär, und wolten uns verſchlingen, ſo fürchten wir uns nicht ſo ſehr, es muß uns doch gelingen. Der fürſt dieſer welt, wie ſauer er ſich ſtellt, thut er uns doch nichts, das macht, er iſt gericht't; ein wörtlein kann ihn fällen.

4. Das wort ſie ſollen laſſen ſtahn, und kein'n danck dazu haben. Er iſt bey uns wol auf dem plan mit ſeinem Geiſt und gaben. Nehmen ſie uns den leib, gut, ehr, kind und weib: laß fahren dahin, ſie habens kein gewinn, das reich GOtt's muß uns bleiben.

1. Th. 740. 1132. Ausz. 753.

Mel. Was lobes ſoll'n wir dir, o Vater, ſingen, ꝛc. Oder:

Es traure, wer da will, ich will mich freuen, es ſoll kein trauer-geiſt bey mir gedeyen: denn JEſus ſteht mir bey in allen gnaden, mir kann kein creutz, kein leid, kein teufel ſchaden.

2. Ficht mich gleich unglück an auf allen ecken; ſo ſoll doch ſolches leid mich nicht erſchrecken: denn JEſus ſteht mir bey in allen gnaden, mir kann kein ungemach, kein jammer ſchaden.

3. Hab ich nicht geld noch gut, nicht ruhm noch ehre: kränckt dieſer mangel mich doch nicht gar ſehre: denn JEſus ſteht mir bey in allen gnaden, mir kann kein' armuth nicht, kein elend ſchaden.

4. Bin ich hie gantz veracht't, muß unten liegen, ſoll doch die ſtoltze welt mich nicht beſiegen: denn JEſus ſteht mir bey in allen gnaden, mir kann kein

Bbb 5 hohn

FIGURE 8

PAGES 760 AND 761, FREYLINGHAUSEN GESANG-BUCH

Venezuela. One other thing may be noticed on this sample page. The liturgical year is indicated by the title "Advent songs" above text number nine.

The Freylinghausen Gesang-Buch. Along with the Marburg book, this hymnal enjoyed great popularity. It was often spoken of as the "Halle" book because of its place of publication and the ideas it represented. The first evidence of its popularity is found in the number of copies which may be found in most libraries containing hymnals of this period. When the first American synodical book of 1786 was being compiled, the committee was instructed "as far as possible to follow the arrangement of the Halle Hymn Book."[57] The sample pages reproduced in this chapter show the practical value it offered to the organist or music director (foresinger) by the inclusion of tunes and figured bass.

This book was part of the movement in the Lutheran church in Germany known as pietism. The early periods of the Lutheran church from 1517 until after the thirty years war in the seventeenth century were known as orthodox and confessional. Chorale texts emphasized the doctrines of Christianity and the confessions of the church. From 1618 until 1648 Germany was ravaged by the thirty years war which left the country in a state of depletion. In 1670 Phillip Jacob Spener began the movement known as pietism which stressed personal religion. His successor was August Hermann Francke who developed various institutions at Halle until his death in 1727. His son continued the work jointly with J. A. Freylinghausen who died in 1739.

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[57] Hinke, op. cit., p. 273.

The churches in London had among their pastors at that time alumni of the Halle institutions. When the churches in Pennsylvania found themselves in need of pastors in the early eighteenth century, they appealed to the churches in London. It was from such an appeal that Henry Melchior Muhlenberg came to America in 1742 to begin his important work of organizing congregations, providing them with materials, and organizing them into the first synod in 1748, the Ministerium of Pennsylvania. These activities were recorded in the Journals (diary) of Muhlenberg, and in the reports to Halle (Hallesche Nachrichten). It is only natural then that the pastors with such a background would show a preference for the Freylinghausen book.

One of the more important of those which directly affected American hymn books was the Halle

Hymn Book, edited by Rev. John Anastasius Freylinghausen, who was one of the outstanding pietitistic [sic] theologians of Germany in the eighteenth century. He was born in 1680 and studied theology at Jena and Halle. At the latter place he attracted the attention of Dr. August H. Francke (1663-1728), founder of numerous Halle institutions. Freylinghausen became vicar at St. Ulrich's Church in Halle. Later he married a daughter of Francke and was made director of the Orphan's Home. He distinguished himself as author of one of the best known and most-used manuals of theology. He died in 1739.

Beginning with the year 1704, he published a hymn book called Geistreiches Gesangbuch, to which he contributed forty hymns. It was completed in 1714, in two volumes which contained no less than 1500 hymns. As this first, large edition was difficult to handle, later editions curtailed the number of hymns and, by employing smaller type, compressed them into a single volume of approximately 570 pages.[58]

Julian adds this information:

> Almost all Freylinghausen's hymns appeared in his own hymn-book, which was the standard collection of the Halle school, uniting the best productions of Pietism with a good representation of the older "classical" hymns. This work, which greatly influenced later collections, and was the source from which many editors drew not only the hymns of Pietism, but also the current forms of the earlier hymns (as well as the new "Halle" melodies, a number of which are ascribed to Freylinghausen himself) appeared in two parts, viz: . . .[59]

The first book produced by Freylinghausen appeared in 1704, and was entitled Geistreiches Gesang-Buch, den

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[58] Hinke, op. cit., p. 266.

[59] John Julian, A Dictionary of Hymnology (London: J. Murray, 1908), p. 396.

kern alter und neuer Lieder (Spiritual song book, the nucleus of the old and new songs) . . . Halle, 1704. It contained 683 chorale texts and 173 chorale melodies. A second edition of 1705 had an appendix of seventy-three additional texts and twenty-one melodies. Sixteen more editions followed the first two editions.

A second book appeared in 1714, and was entitled *Neues Geist-reiches Gesang-Buch* (New spiritual song book) . . . Halle, 1714. It contained 815 chorale texts and 154 chorale melodies. A second edition of 1719 had three additional texts and one more tune.

In 1741 the two books were combined into one by G. A. Franke. Seven chorale texts were added, and it contained a total of 249 chorale melodies for use with the 1581 chorale texts. A second and last edition was issued in 1771 with 1582 chorale texts and 600 chorale tunes.

The title page of the 1741 book reproduced in this chapter may be translated as follows:

> John Anastasius Freylinghausen, pastor of St. Ulrich's church and parochial school. *Spiritual Song-Book*, containing the nucleus of old and new hymns in which are included the present newly existing and well-chosen songs in harmony with the hymn books already published here, brought together under their proper rubrics, and joined together with the music of the old and new melodies, and with a foreword written by Gotthilf August Francken, . . . Halle, published by the Orphans Home, 1741.

Following the title page there is a foreword by G. A. Francke which describes the organization of the book from the two previous books. There is also a listing of the forty-four chorale texts written by Freylinghausen. The forewords of the first two books follow, and then follows a table of comparisons between the chorales in the previous books and this book.

A table of contents under sixty headings arranged according to the liturgical year and special topics preceeds the printing of the chorales. Following the 1581 chorales there are two melody indexes, one of which has an alphabetical arrangement showing the relation of texts and melodies.

From the sample pages number 1131 is Luther's _Ein' veste Burg_ (A Mighty Fortress). It has only melody and figured bass. This was the common practice in keyboard notation until almost the nineteenth century. There is considerable rhythmic movement of which Liemohn says:

> Concerning the Freylinghausen type of melody, the orthodox theological faculty in Wittenberg in 1714 complained of "The running and dancing manner whereby the heart was set into violent motion, yes, almost in a fury, which fought against the seriousness and

> sublimity of the matter, against the customs of the evangelical church.[60]

Chorale number 1132 indicates the usual melody to be used, or the melody and figured bass which was printed. Freylinghausen was credited with writing a number of the tunes in his books, and this seems to be one of them. The rhythmic motion noted above by Liemohn is rather evident in this chorale tune.

The sample pages included in this chapter came from the copy in the Lutheran Theological Seminary at Philadelphia.

Other German Chorale Books. Concerning the other German hymnals of which there was a great variety, Schaeffer reports the following:

> . . . The Marburg Hymn Book was used in very many Lutheran congregations; in some, however, other hymn books were used, as for instance the Wernigerode Collection, by the Salzburg Congregations in Georgia; whilst in other places the admirable Württemberg Collection of 1742, or the Cöthen Collection, was adopted.[61]

As the Salzburgers left their homeland and went into exile, they were known to have sung chorales as they

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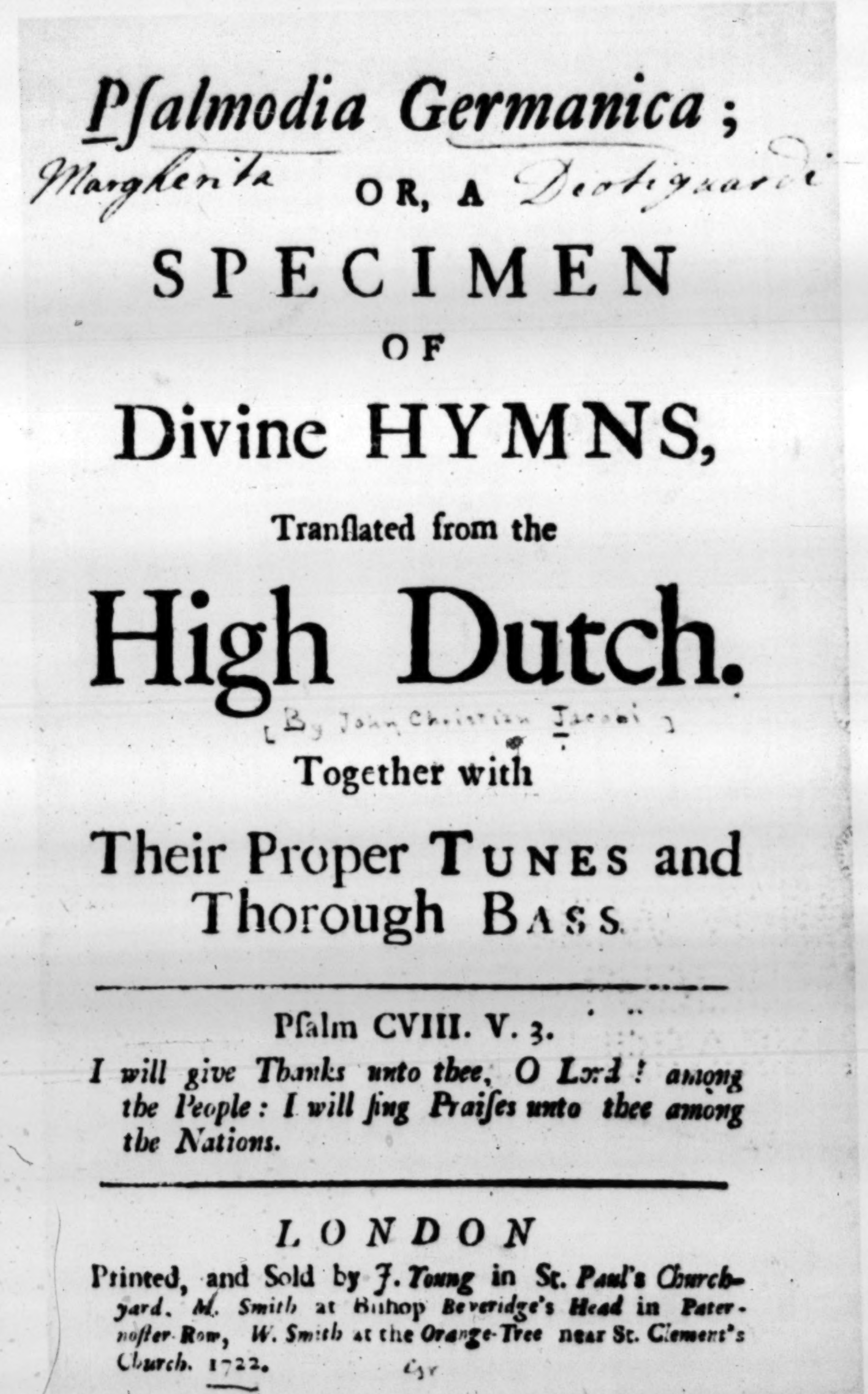
[60] Liemohn, *op. cit.*, p. 71.

[61] C. W. Schaeffer, trans., *Reports of the United German Evangelical Lutheran Congregations in North America* (Reading, Penna., Pilger Book-Store, 1882), p. 37.



Pſalmodia Germanica;

Margherita OR, A Dealigzardi

SPECIMEN

OF

Divine HYMNS,

Tranſlated from the

High Dutch.

[By John Christian Jacobi]

Together with

Their Proper TUNES and
Thorough BASS.

Pſalm CVIII. V. 3.

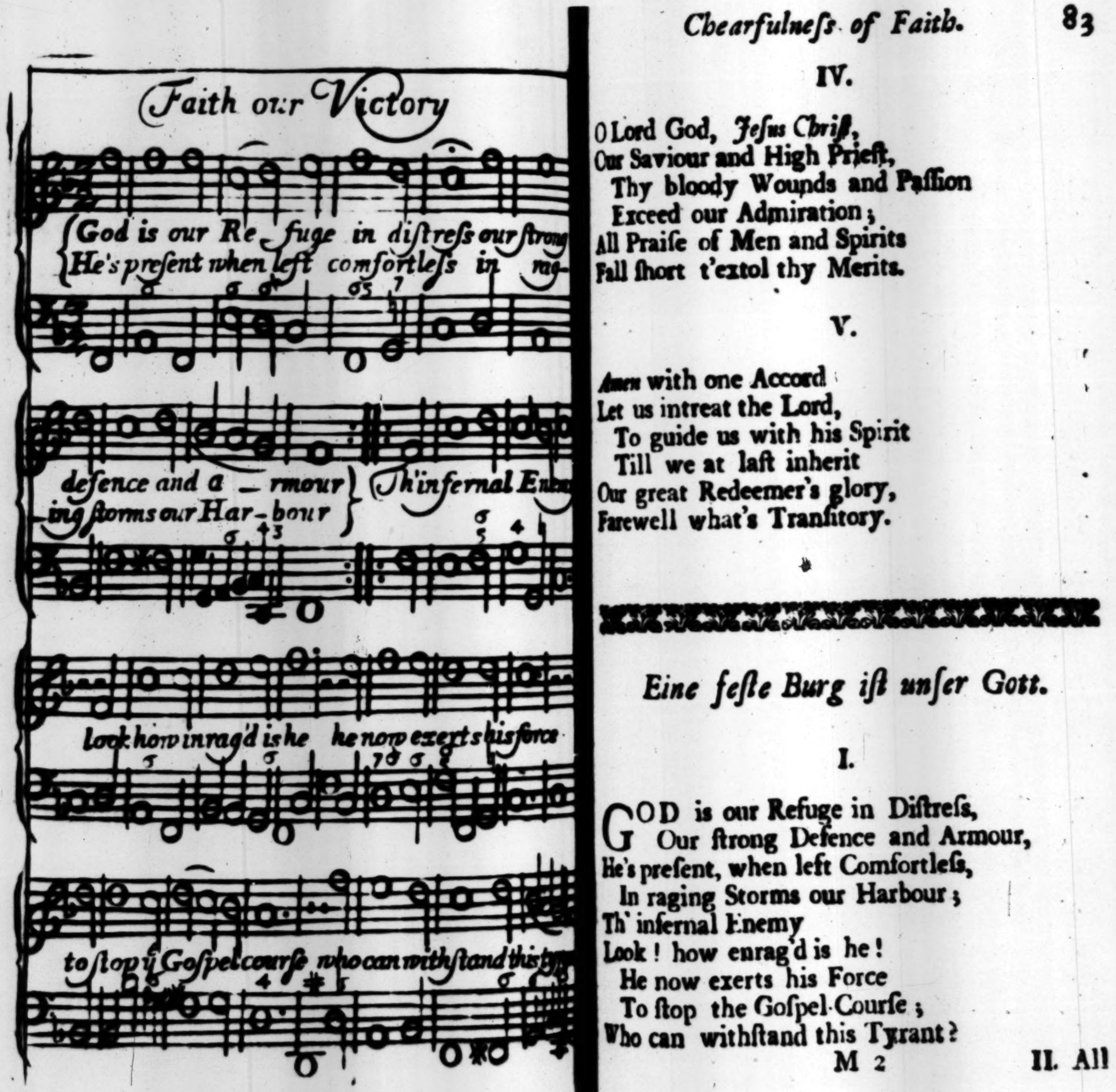
I will give Thanks unto thee, O Lord! among the People: I will ſing Praiſes unto thee among the Nations.

LONDON

Printed, and Sold by *J. Young* in St. *Paul's Church-yard*, *M. Smith* at Biſhop *Beveridge's Head* in *Pater-noſter-Row*, *W. Smith* at the *Orange-Tree* near St. *Clement's Church*. 1722.

FIGURE 9

TITLE PAGE, PSALMODIA GERMANICA


Faith our Victory
God is our Re fuge in diſtreſs our ſtrong
He's preſent when left comfortleſs in rag-
defence and a - rmour
ing ſtorms our Har - bour
Th'infernal Enemy
look how inrag'd is he he now exerts his force
to ſtop ye Goſpel courſe who can withſtand this ty

Chearfulneſs of Faith. 83

IV.

O Lord God, *Jeſus Chriſt*,
Our Saviour and High Prieſt,
Thy bloody Wounds and Paſſion
Exceed our Admiration;
All Praiſe of Men and Spirits
Fall ſhort t'extol thy Merits.

V.

Amen with one Accord
Let us intreat the Lord,
To guide us with his Spirit
Till we at laſt inherit
Our great Redeemer's glory,
Farewell what's Tranſitory.

* * *

Eine feſte Burg iſt unſer Gott.

I.

GOD is our Refuge in Diſtreſs,
Our ſtrong Defence and Armour,
He's preſent, when left Comfortleſs,
In raging Storms our Harbour;
Th' infernal Enemy
Look! how enrag'd is he!
He now exerts his Force
To ſtop the Goſpel-Courſe;
Who can withſtand this Tyrant?

M 2 II. All

FIGURE 10

PAGES 82 AND 83, PSALMODIA GERMANICA

went on their way. The Wernigerode hymnal, which they brought with them to America, was of the same pietistic philosophy as that of the Freylinghausen book. Liemohn, in speaking of the Danish chorale book of F. C. Breitendich, adds this information:

> . . . For the new songs introduced, he followed Freylinghausen's hymnal and the Wernigerode hymnal. The latter was in Freylinghausen's style and was widely used, having nine editions between 1712-1766.[62]

There may have been congregations where a certain hymnal may have been used locally simply because all or most of the members of the church came from the same place in Germany and brought their books with them. The record seems to show, however, that the Marburg and Freylinghausen books were the most popular and exerted the greatest influence on Lutheran hymnody in America.

The Psalmodia Germanica. This book has the distinction of being the first Lutheran hymnal in the English language. It is Lutheran because it consists of chorale texts translated into English by John Christian Jacobi with only a few texts by Watts. These translations were accompanied by chorale tunes rather than English hymn tunes. The book is important because it was the first English hymnal know to be used by Lutheran churches in America for their English services. Schmucker supplies us with this information concerning its use in America:

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[62] Liemohn, op. cit., p. 93.

> The Psalmodia Germanica has an especial interest for all who have occasion to give attention to the work of translation of the noble hymns of the German Church into the English language, as having been the earliest effort of this kind of any considerable compass. At the time of the Reformation already a beginning was made in this work by Bishop Myles Coverdale, in his Ghostly Psalms and Spiritual Songs, some of which are from the German. During the intervening years, a few translations were published. But the first issue of such translations, comprising so many hymns, was that of Jacobi. To the Lutherans in America a still more especial interest attaches to the Psalmodia, because it was the first English Hymn-Book used by our congregations in this country in their English services. When English services were first held by the descendants of the Dutch Lutherans in New York and New Jersey, this collection was used. When Dr. H. M. Muhlenberg took charge of Trinity Church, New York, and of the church at Hackensack, he found the Psalmodia in use there. When, a few years later, Rev. John Albert Weygandt was in charge, an edition of the Psalmodia was reprinted at New York, for the use of the Lutheran churches, and was the only Hymn-Book printed for their use until that of Dr. Kunze in 1795. . . .[63]

The translator of the texts and compiler of this book was John Christian Jacobi, Organist and Keeper of the Royal German Chapel, St. James' Palace, London, from 1708 to 1750. The book seems to have been a private venture by Jacobi as there is no evidence of authorization by a church or larger body. It may be that Jacobi was influenced by the English people outside the German court chapel in London, and felt that they should share the Lutheran chorales in their own language. Perhaps there was pressure from the younger elements in the chapel for texts in a more familiar language. In any event, we know that the book went through several editions, and that it was influential in the church during most of the eighteenth century. Preceding the first edition of the Psalmodia Germanica Jacobi published, in 1720, fifteen texts in a book known as A Collection of Divine Hymns. These texts were included, with the exception of one, in the first edition of the Psalmodia Germanica. The editions of the Psalmodia Germanica are the following:

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[63] B. M. Schmucker, "Psalmodia Germanica," The Lutheran Church Review, 7:224-225, 1888.

1. Psalmodia Germanica, . . . London, 1722. The title page and the text with music for Eine feste Burg are given here as illustrations. The melody and figured bass formula as found in the Freylinghausen book is also used in Jacobi's work. The curious metrical setting of the music of an almost waltz-like character is something of a departure from Luther's setting of 1529. This book contains

sixty-two texts, fifty-eight translations by Jacobi, and four by Watts. A copy of the book is in the New York Public Library.

2. Psalmodia Germanica, . . . Part 2, . . . London, 1725. This edition contained twenty-eight additional hymns, but was without music. A copy is in the Union Theological Seminary in New York.

3. Psalmodia Germanica, ... second edition, corrected and enlarged. 12 mo. London, 1732.

> The second edition, comprising both the Parts of the previous issue, with corrections and additions, was published by the original author in 1732. . . . Only five hymns were added in this edition, but many were greatly altered and, as the author says, were improved. This was the last edition issued in the lifetime of the author. From this edition the reprint at New York was made. . . .[64]

Once again the title page speaks of tunes and thorough bass, but the copy at the Union Theological Seminary in New York is without music.

4. Supplement to German Psalmody, . . . London, date unknown.

> The date and authorship of the Supplement, the title of which is given above, are as yet undiscovered. It is not probable that it was issued before the death of Mr. Jacobi, as it contains no mention of his name,

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[64] Schmucker, op. cit., p. 225.

and was issued by a different publisher from the one who issued the Psalmodia. Its date, therefore, is not earlier than 1750, and as it is found in the American reprint, it is not later than 1756. It contains several hymns which are in the Moravian Hymn Book of 1754, one p. 58, without alteration, another p. 29, much altered. There are a number of translations in the Moravian book of the same hymns as those in the Supplement, but they differ entirely from each other. Whether the two or three hymns involved appeared first in the Supplement, or in the Moravian Book, it would be difficult to decide. The Supplement may, therefore, be dated before 1754, but certainly the date is not later than 1756. As to the author nothing whatever is known. It was not Mr. Jacobi, nor was it John Haberkorn, to whom it has often been ascribed. Haberkorn was simply the publisher, who, in 1760, united the Psalmodia of Jacobi of 1732 and the Supplement of 1750-56 into one volume, and reissued them unaltered. . . . .

The Supplement contains thirty-one translations and two Latin hymns by W. Peterson. There is one retranslation of a hymn given by Jacobi, Gernard's "Zeuch ein zu deinen Thoren," which is utterly inferior to Jacobi's, as indeed all those in the Supplement are. . . .[65]

5. Psalmodia Germanica, . . . The third edition, Corrected and very much enlarged. London, Printed; New York, Reprinted and sold by H. Gaine, at the Bible and Crown, in Queen st., 1756.

In the American Reprint, for the first time, the Psalmodia and the Supplement were united. There is no American preface or advertisement from which anything can be learned. The volume contains the Dedication and Preface of Jacobi to the edition of 1732, of which it is a reprint; then the translations of

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[65] Schmucker, op. cit., pp. 227-228.

> that edition, covering 188 pages. Then follows the Supplement with its Title and Advertisement, covering pages 189-573. [sic] To this is added an "Appendix, or Supplement to the Psalmodia Germanica," containing two hymns, "Schmuecke dich, O liebe Seele," nine stanzas, and "Mein Salomo, dein freundliches Regieren," seven stanzas. At the end follow an "English Index," and a "Dutch Index," each of five pages. Whether there are any alterations of the text of Jacobi or the Supplement, I am unable to say, as I have not been able to collate the editions, but I opine that in the phrase "Corrected and very much Enlarged," of the Title, the word "Corrected" is merely reprinted from Jacobi's title of 1732, and has reference to alterations from the first edition. The "very much" in reference to the enlargement, refers to the addition of the whole Supplement.[66]

The authorization for the American reprint came about in this manner:

> Upon Muhlenberg's recommendation, Mr. Weygand of Raritan, was chosen pastor of Trinity Church in 1753. In the furtherance of his ministry, Weygand performed some literary work. . . .
>
> The congregation continued to be Dutch, although Weygand preached also in German and in English as occasion required. For the use of his English congregations he published in 1756 a translation of German Hymns that had appeared in England under the title, "Psalmodia Germanica."[67]

A copy may be found at the Lutheran Theological Seminary in Philadelphia. It does not include music even though the title page does make such a claim.

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[66] Schmucker, op. cit., p.229.

[67] G. U. Wenner, The Lutherans of New York (New York: Petersfield Press, 1918), p. 12.

6. Psalmodia Germanica, . . . London, Printed and sold by J. Haberkorn, in Grafton Street, Soho. M.DCC.LXV.

> Mr. Sedgwick affirms that there were two editions issued by Haberkorn, the first in 1760 and the second in 1765. I have before me that of 1765, on the title-page of which Mr. Sedgwick wrote, "First edition, 1760." The dedications have no date appended to them, and the volume contains no intimation whatever that it is a second edition; but Mr. Sedgwick's knowledge was usually so full and accurate, that I do not doubt the correctness of his statement. The full title is given at the head of this article. The description must apply equally to both editions. The volume is handsomely printed on water-lined linen paper, and contains Jacobi's Psalmodia of 1732 and the supplement printed at the end, with separate title, advertisement and index. . . .[68]

At a time when it had the field to itself, the Psalmodia Germanica must have been a valuable aid to the Lutheran church in America in its attempts to adjust itself to the English language. It did contain a choice selection of sixteenth and seventeenth century chorales as was claimed by its author. Luther was represented by eleven chorales, and Gerhardt by eight chorales. Unfortunately, the quality of the translations left much to be desired, and so the book fell into disuse when books of better literary quality appeared.

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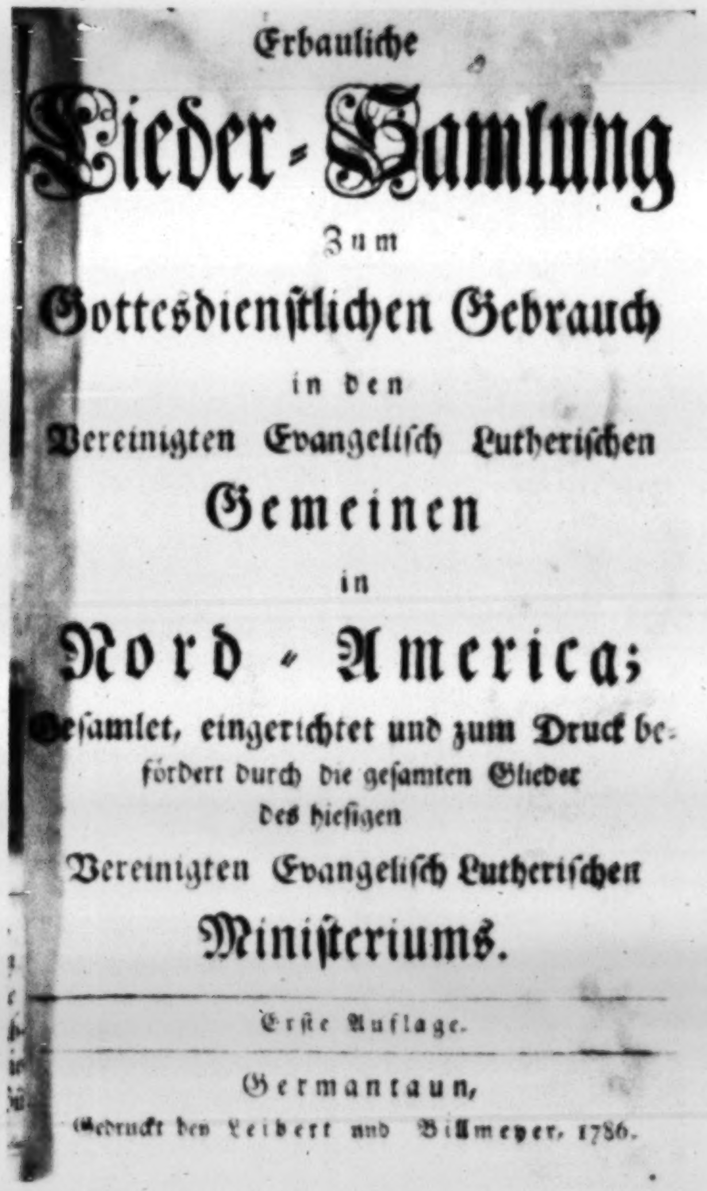
[68] Schmucker, op. cit., p. 230.

PART II

THE SECOND PHASE

OFFICIAL SYNODICAL BOOKS



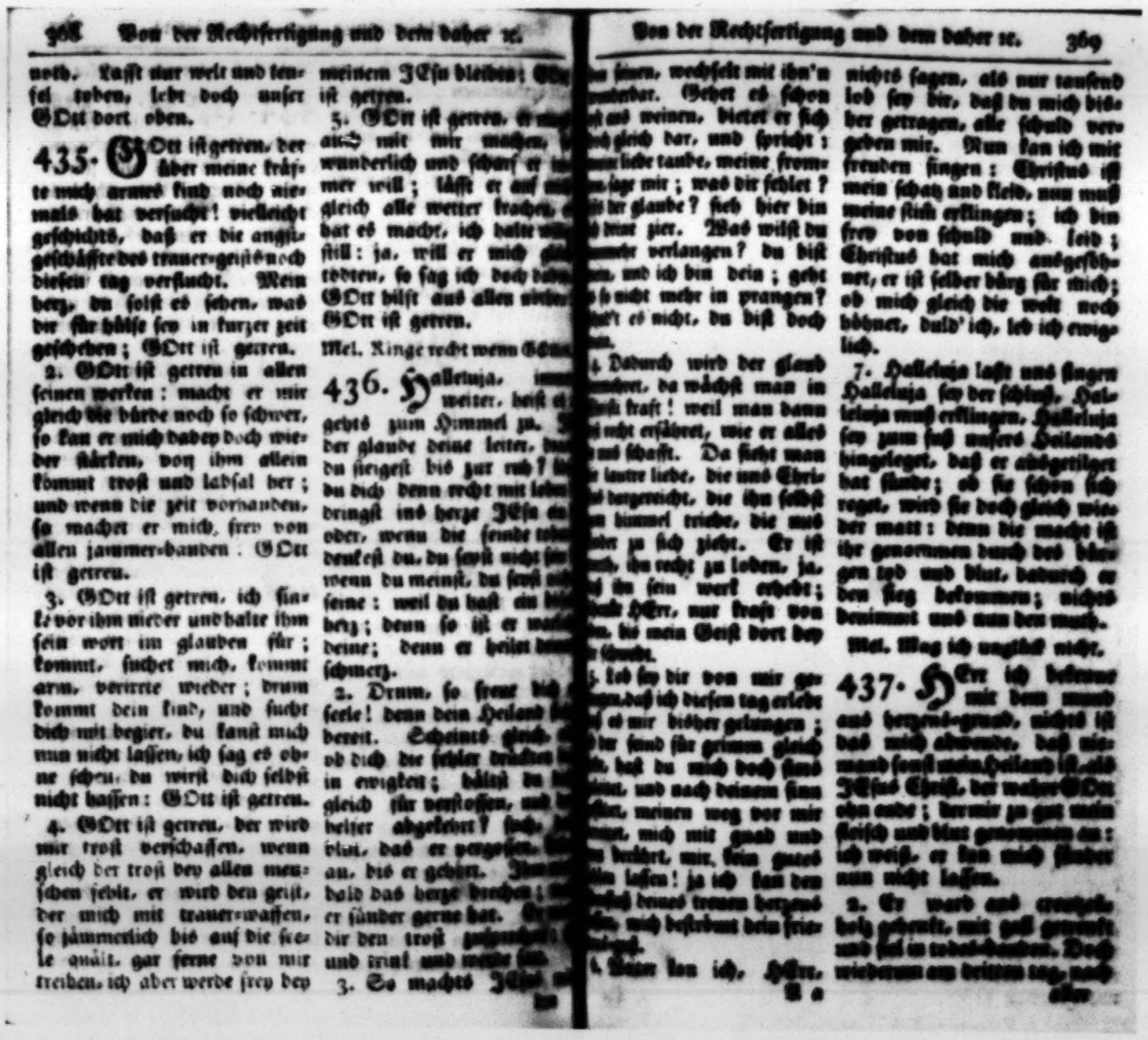
Erbauliche
Lieder-Samlung
Zum
Gottesdienſtlichen Gebrauch
in den
Vereinigten Evangeliſch Lutheriſchen
Gemeinen
in
Nord-America;
Geſamlet, eingerichtet und zum Druck befördert durch die geſamten Glieder
des hieſigen
Vereinigten Evangeliſch Lutheriſchen
Miniſteriums.

Erſte Auflage.

Germantaun,
Gedruckt bey Leibert und Billmeyer, 1786.

FIGURE 11

TITLE PAGE, ERBAULICHE LIEDER-SAMLUNG



noth. Laſſt nur welt und teufel toben, lebt doch unſer GOtt dort oben.

435. GOtt iſt getreu, der über meine kräfte mich armes kind noch niemals hat verſucht! vielleicht geſchichts, daß er die angſtgeſchäffte des trauer-geiſts noch dieſen tag verflucht. Mein herz, du ſolſt es ſehen, was dir für hülfe ſey in kurzer zeit geſchehen; GOtt iſt getreu.

2. GOtt iſt getreu in allen ſeinen werken: macht er mir gleich die bürde noch ſo ſchwer, ſo kan er mich dabey doch wieder ſtärken, von ihm allein kommt troſt und labſal her; und wenn die zeit vorhanden, ſo machet er mich, frey von allen jammer-banden. GOtt iſt getreu.

3. GOtt iſt getreu, ich ſinke vor ihm nieder und halte ihm ſein wort im glauben für; kommt, ſuchet mich, kommt arm, verirrte wieder; drum kommt dein kind, und ſucht dich mit begier, du kanſt mich nun nicht laſſen, ich ſag es ohne ſcheu, du wirſt dich ſelbſt nicht haſſen: GOtt iſt getreu.

4. GOtt iſt getreu, der wird mir troſt verſchaffen, wenn gleich der troſt bey allen menſchen fehlt, er wird den geiſt, der mich mit trauer-waffen, ſo jämmerlich bis auf die ſeele quält, gar ferne von mir treiben, ich aber werde frey bey

meinem JEſu bleiben; G
iſt getreu.
5. GOtt iſt getreu, er m
auch mit mir machen,
wunderlich und ſcharf er
mer will; läſſt er auf m
gleich alle wetter krachen,
hat es macht, ich halte
ſtill: ja, will er mich g
tödten, ſo ſag ich doch
GOtt hilft aus allen
GOtt iſt getreu.

Mel. Ringe recht wenn G

436. Halleluja,
weiter, heiſt e
gehts zum Himmel zu.
der glaube deine leiter,
du ſteigeſt bis zur ruh?
du dich denn recht mit lob
dringſt ins herze JEſu e
oder, wenn die feinde t
denkeſt du, du ſeyſt nicht
wenn du meinſt, du ſeyſt
feine: weil du haſt ein
herz; denn ſo iſt er
deine; denn er heilet
ſchmerz.
2. Drum, ſo freue
ſeele! denn dein Heiland
bereit. Scheints gleich
ob dich die fehler drücken
in ewigkeit; hälſt du
gleich für verſtoſſen, und
helfer abgelebet? ſieh
blut, das er vergoſſen
an, bis er geheilt.
bald das herze brechen;
er ſünder gerne hat.
dir den troſt
und trink und
3. So machts JEſus

n ſeuen, wechſelt mit ihn'n
wunderbar. Gehet es ſchon
aus weinen, bietet er ſich
gleich dar, und ſpricht:
liebe taube, meine from-
ſage mir; was dir fehlet?
der glaube? ſieh hier bin
bin hier. Was willſt du
mehr verlangen? du biſt
, und ich bin dein; gehe
ſo nicht mehr in prangen?
ſt's nicht, du biſt doch
4. Dadurch wird der glaub
ſtärket, da wächſt man in
kraft! weil man denn
recht erfähret, wie er alles
ſchafft. Da ſieht man
lautre liebe, die uns Chri-
dargereicht, die ihn ſelbſt
himmel triebe, die uns
zu ſich zieht. Er iſt
ihn recht zu loben, ja,
ſein werk erhebt;
HErr, nur kraft von
, bis mein Geiſt dort bey
5. Lob ſey dir von mir ge-
, daß ich dieſen tag erlebe
es mir bisher gelungen;
der feind für grimmen gleich
, daß du mich doch ſtand
, und nach deinem ſinn
, meinen weg vor mir
, mich mit gnad und
bekleidet, mir, kein gutes
laſſen! ja ich kan den
deines treuen herzens
mich beſtrahlt dein frie-
6. Nun kan ich, HErr,

nichts ſagen, als nur tauſend lob ſey dir, daß du mich bisher getragen, alle ſchuld vergeben mir. Nun kan ich mit freuden ſingen: Chriſtus iſt mein ſchatz und kleid, nun muß meine ſtimm erklingen; ich bin frey von ſchuld und leid; Chriſtus hat mich ausgeſöhnet, er iſt ſelber bürg für mich; ob mich gleich die welt noch höhnet, huld' ich, lob ich ewiglich.

7. Halleluja laſſt uns ſingen Halleluja ſey der ſchluß, Halleluja muß erklingen, Halleluja ſey zum fuß unſers Heilands hingeleget, daß er ausgetilget hat ſünde; ob ſie ſchon ſich reget, wird ſie doch gleich wieder matt: denn die macht iſt ihr genommen durch des blutigen tod und blut, dadurch er den ſieg bekommen; nichts benimmt uns nun den muth.

Mel. Mag ich unglück nicht.

437. HErr ich bekenne mit dem mund und herzens-grund, nichts iſt das mich abwende, daß niemand ſonſt mein Heiland iſt, als JEſus Chriſt, der wahre GOtt ohn ende; der mir zu gut mein fleiſch und blut genommen an: ich weiß, er kan mich ſünder nun nicht laſſen.

2. Er ward ans creutzesholz gehenkt, mit gall getränkt und ſaß in todesbanden. Doch wiederum am dritten tag, nach

aller

FIGURE 12

PAGES 368 AND 369, ERBAULICHE LIEDER-SAMLUNG

CHAPTER IV

ERBAULICHE LIEDER-SAMLUNG

PENNSYLVANIA MINISTERIUM, 1786

The German immigration which began in a small way in the seventeenth century continued to increase in volume in the early eighteenth century. By the middle of the century the rate of immigration was still increasing. Dunaway[69] estimates that by 1776 the Lutheran population in Pennsylvania was about 60,000, and by 1790 it had increased to 70,000, and was continuing to increase. This situation created a need for pastors which was difficult to meet since the Germans, unlike the Swedes on the Delaware, were not an outpost of an official state church.

> While thus the ministerial supply was at a very low ebb, three congregations joined in an enterprise which in God's wise Providence resulted in the immigration of a man whose personality has meant innumerable blessings for the Lutheran Church in America. A delegation was sent in 1734 from Philadelphia, New Providence (Trappe) and New Hanover (Falckner's Swamp) to Pastor Ziegenhagen, court preacher at London, and to Prof. Dr. A. G. Francke, son of August Hermann Francke, of Halle, for the purpose of raising church building funds. More particularly were they to secure an able

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[69] W. F. Dunaway, A History of Pennsylvania (New York: Prentice-Hall, Inc., 1935), p. 347.

> clergyman. These negotiations extended over a long period. Francke and Ziegenhagen insisted that the question of salary would have to be settled; the delegates explained that this could not be done until the minister had entered the field. The case was argued for several years. But finally the authorities of Halle decided to act. They sent the very man needed for the work among the Lutherans of Pennsylvania, the Reverend Henry Melchior Muhlenberg. This man was destined to become the real founder of the Lutheran Church in America.[70]

Upon Muhlenberg's arrival in 1742 he found the churches in a very low state. Fortunately for the Lutheran church, Muhlenberg was a man of great energy, foresight, and possessed of good administrative ability. In addition, he had a thorough training in confessional Lutheranism with just enough pietism to meet the trying demands of his new situation.

His first job was that of straightening out the doctrinal position of his new charges. Before his arrival the churches were served by a variety of ministers, some Lutheran, some itinerant, and some of the many sects in Pennsylvania at that time. The result was a confused state of belief which Muhlenberg had to untangle.

When the churches were better established as

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[70] Neve, op. cit., pp. 49-50.

Lutheran churches, Muhlenberg saw the need for an organization among themselves for their mutual benefit. The result was the founding of the first Lutheran synod in America, the Ministerium of Pennsylvania. After the establishment of this body in 1748, a common liturgy was adopted in the same year. These steps toward uniformity led in time to a need for a common hymnal which was adopted in 1786 as the first authorized book by a Lutheran synod in America.

> In the course of time the private hymn books published by Saur were superseded by an official hymnbook issued by the Ministerium of Pennsylvania. The agitation for such an official hymnbook began in 1782, when Revs. Muhlenberg, Sen., Kunze, Helmuth, and Muhlenberg, Jun., were appointed a committee to prepare a hymn book for print.
>
> They received the following instructions:
>
> (1) As far as possible to follow the arrangement of the Halle Hymn Book.
>
> (2) Not to omit any of the old, standard hymns, especially those of Luther and Paul Gerhardt.
>
> (3) To omit the Gospels and Epistles for the Apostles' Days, Minor Festivals and the history of the destruction of Jerusalem, together with the collection of prayers and the catechism.
>
> (4) To report all this, together with incidental changes, to a special meeting of the Synod.
>
> (5) Not to print more than 750 hymns.
>
> It was also resolved that Mr. Steiner print the whole work and that Muhlenberg, Sr., prepare the preface and that it be signed by all the united preachers.
>
> In the following year it was resolved concerning the new hymnbook, (1) That the number of copies by fixed at 1000; (2) That the destruction of Jerusalem and the Catechism of Luther remain without additions; (3) That the Litany be transferred to the Prayer Book;

(4) That the committee previously appointed meet again on the second Tuesday in Sept. at Philadelphia, complete the entire collection, and with the consent of the other members of the Ministerium who might be present give it into the hands of the printer, and (5) That the preface prepared by Muhlenberg, Senior, be printed unchanged, with a slight addition from Pliny concerning the hymns of the early Christians. In 1784, when difficulties had apparently arisen with the printer, Steiner, it was resolved to make another effort, and if Steiner refuse, to try another printer. Finally, in 1785, it was reported that the hymn book was in press, but it was resolved that Messrs. Helmuth, W. Kurz and Muhlenberg, Jun., be a committee to reduce the number of hymns, and Messrs. Helmuth and Schmidt to alter and shorten many of the hymns and attend to the printing of the hymn book.[71]

The title page has the following meaning in English:

Collection of edifying hymns, for the divine services in the united Evangelical Lutheran Congregations in North America. Collected, arranged and prepared for the press by all the members of the United Lutheran Ministerium here. First edition. Germantown. Printed by Leibert and Billmeyer, 1786.

The Erbauliche Lieder-Samlung contains a foreword of eleven pages signed by Muhlenberg and twenty-four ministers. It is followed by a table of contents. After that come the 706 chorale texts arranged in forty-six groups. No music is provided with the book, but in 1813 a chorale tune book was issued to accompany this text book of 1786. From the sample pages it may be noted that a melody is

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[71] Hinke, op. cit., pp. 273-274.

A

indicated except where a text has its own tune. Following the chorale texts is an index of eight pages. The book closes with twenty-six pages of Brief Devotions for all week days and other occasions.

As the ministerium had instructed the Editorial Committee to follow, as far as possible, the arrangement of the Halle Hymn Book, it is interesting to observe just how closely this order was carried out. A close examination of the two books shows that, of the sixty rubrics of the Halle Hymn Book, the Synodical Hymn Book contained only forty-six. Yet all of these, with but two exceptions, had been taken from the Halle Hymn Book, but with slight occasional changes in the wording of the heading. Instead of the heading: "God's Being and Attributes" of the earlier book, the later book has: "The Holy Trinity." In the 1786 book we find one section headed by "Of Justification," and a later section, "Of the Last Judgement and Condemnation." With these two exceptions and a few verbal changes, the headings used in the two books are identical.

As to the hymns themselves, we find that only 361 hymns are identical in both books, while the Synodical hymnal has only 236 hymns in common with the earlier Marburg Hymn Book of 1757. With the Synodical Hymn Book of the Reformed Church, of 1797, it shares 153 hymns.

As a companion volume to the Hymn Book of 1786, there appeared in the same year the *Kirchen-Agende der Evangelisch-Lutherischen Vereinigten Gemeinen in Nord Amerika*. This Order of Worship, together with the Hymn Book, was meant to act as a bond of union between the Lutheran churches of North America.[72]

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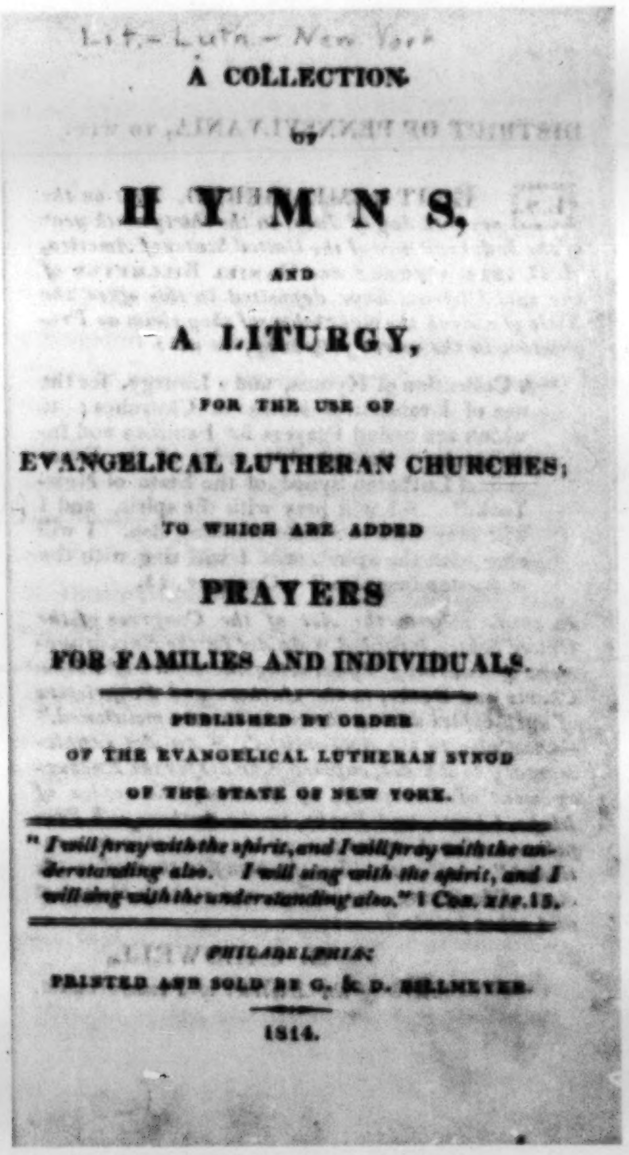
[72] Hinke, *op. cit.*, pp. 274-275.

This first official book must have enjoyed great popularity if the number of copies extant in America is any indication. First editions of 1786 may be found at the Lutheran Theological Seminaries in Philadelphia, Gettysburg, and Chicago. Wittenberg College, Springfield, Ohio; Capital University, Columbus, Ohio; Union Theological Seminary, New York; and Princeton Theological Seminary also have first editions.

A second edition appeared in 1795 with an increase from 706 to 718 chorale texts. The third edition was issued in 1803, and the fourth edition in 1805 with reprints in 1811, 1812, and 1814. A fifth edition of 1812 still contained 718 texts, as did the reprint of 1817. In 1818 the seventh edition showed an increase from 718 to 746 chorale texts, as do the reprints of 1832, 1835, 1837, and 1850.



Lit. - Luth - New York

A COLLECTION

OF

HYMNS,

AND

A LITURGY,

FOR THE USE OF

EVANGELICAL LUTHERAN CHURCHES;

TO WHICH ARE ADDED

PRAYERS

FOR FAMILIES AND INDIVIDUALS.

PUBLISHED BY ORDER

OF THE EVANGELICAL LUTHERAN SYNOD

OF THE STATE OF NEW YORK.

"I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also." 1 Cor. xiv.15.

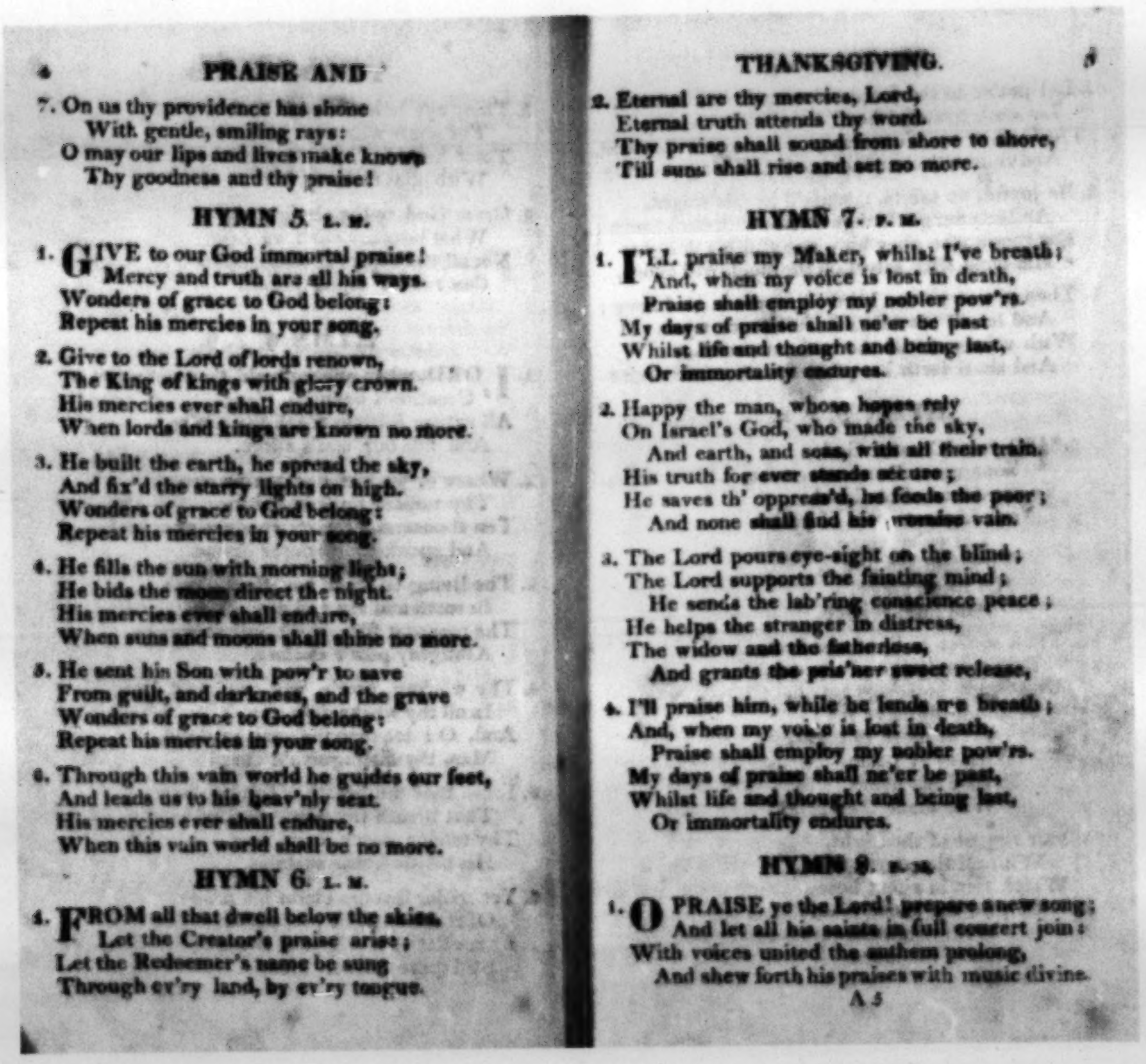
PHILADELPHIA:

PRINTED AND SOLD BY G. & D. BILLMEYER.

1814.

FIGURE 13

TITLE PAGE, NEW YORK SYNOD HYMNAL



4 PRAISE AND

7. On us thy providence has shone
With gentle, smiling rays:
O may our lips and lives make known
Thy goodness and thy praise!

HYMN 5. L. M.

1. GIVE to our God immortal praise!
Mercy and truth are all his ways.
Wonders of grace to God belong:
Repeat his mercies in your song.

2. Give to the Lord of lords renown,
The King of kings with glory crown.
His mercies ever shall endure,
When lords and kings are known no more.

3. He built the earth, he spread the sky,
And fix'd the starry lights on high.
Wonders of grace to God belong:
Repeat his mercies in your song.

4. He fills the sun with morning light;
He bids the moon direct the night.
His mercies ever shall endure,
When suns and moons shall shine no more.

5. He sent his Son with pow'r to save
From guilt, and darkness, and the grave
Wonders of grace to God belong:
Repeat his mercies in your song.

6. Through this vain world he guides our feet,
And leads us to his heav'nly seat.
His mercies ever shall endure,
When this vain world shall be no more.

HYMN 6. L. M.

1. FROM all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through ev'ry land, by ev'ry tongue.

THANKSGIVING. 5

2. Eternal are thy mercies, Lord,
Eternal truth attends thy word.
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

HYMN 7. P. M.

1. I'LL praise my Maker, whilst I've breath;
And, when my voice is lost in death,
Praise shall employ my nobler pow'rs.
My days of praise shall ne'er be past
Whilst life and thought and being last,
Or immortality endures.

2. Happy the man, whose hopes rely
On Israel's God, who made the sky,
And earth, and seas, with all their train.
His truth for ever stands secure;
He saves th' oppress'd, he feeds the poor;
And none shall find his promise vain.

3. The Lord pours eye-sight on the blind;
The Lord supports the fainting mind;
He sends the lab'ring conscience peace;
He helps the stranger in distress,
The widow and the fatherless,
And grants the pris'ner sweet release,

4. I'll praise him, while he lends me breath;
And, when my voice is lost in death,
Praise shall employ my nobler pow'rs.
My days of praise shall ne'er be past,
Whilst life and thought and being last,
Or immortality endures.

HYMN 8. P. M.

1. O PRAISE ye the Lord! prepare a new song;
And let all his saints in full concert join:
With voices united the anthem prolong,
And shew forth his praises with music divine.

A 5

FIGURE 14

PAGES 4 AND 5, NEW YORK SYNOD HYMNAL

CHAPTER V

A COLLECTION OF HYMNS

NEW YORK SYNOD, 1814

Under the leadership of Dr. Kunze the Lutheran churches in New York formed, in 1786, the second Lutheran synod in America, the Ministerium of New York. The basis of their organization was the constitution of the Ministerium of Pennsylvania. Since the early meetings of the Ministerium were few and not too frequent, it is understandable why the matter of hymnody was not considered in the early meetings. It is reasonable to assume that the member churches continued to use the same material as they did before the organization of the Ministerium. The first mention of a hymnal is that noted by Kreider in the following:

> No mention was made of the liturgy and hymnal used at the synodical services. The New York Ministerium in 1796 approved the liturgy and hymnal of the Pennsylvania Ministerium and urged the pastors "with united efforts to endeavor to introduce" them "in the congregations." It is likely that this was carried out but there appears to be no record concerning it.[73]

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[73] Kreider, op. cit., p. 29.

Two forces were at work in the church around the beginning of the nineteenth century that were to influence the New York hymnal that is being considered in this chapter. First of all the theology of rationalism had entered into America from its source in Europe. The beliefs expressed in the orthodox, confessional, and pietistic periods of the church were sorely tested by a theology of rationalism in which reason was considered greater than revelation. The Lutheran church with its background of doctrines was not entirely unaffected by this theology.

Also at this time the English language was more and more asserting itself in the churches of German background. By the time the New York book appeared in 1814, three English hymnals had been printed by New York Lutheran clergymen. Kunze in 1795, Strebeck in 1797, and Williston in 1806 had all published their own private hymn books. When it came time to publish the official book of synod, all three English books were rejected, but their influence had been felt. The first evidence that an English book was being considered is noted by Kreider. In speaking of the work of a committee in 1803 appointed to translate the catechism, he states:

The committee was at the same time, the Ministerium

> directed, to "be mindful of gathering [hymns for] a hymnbook in the English language for our congregations,and having it printed."[74]

This somewhat casual direction seems not to have led to anything more definite for some years.

> . . . The Synod was entering a period generally characterized as "rationalistic," under the leadership of Dr. Frederick H. Quitman of Rhinebeck. In 1813 the Synod, meeting in his church, ordered the preparation of a new hymn book; which appeared as A Collection of Hymns, and a Liturgy, for the use of Evangelical Lutheran Churches: published by order of the Evangelical Lutheran Synod of the State of New York. (New York and Philadelphia, 1814).
>
> It accommodated itself to the tendencies of the time and place by avoiding the types of experience developed in the Methodist and Evangelical Revival, and reverting to the school of Watts, including Thomas Scott and others more or less Arian, yet not rejecting the warmth of Anne Steele, who has some 70 hymns. It dropped out Williston's section on "The Trinity," qualified the Passion Hymns, and like current New England books, emphasized natural religion. But from its point of view the selection was good and conveniently arranged. Its tone was deepened and enriched and many of its omissions supplied by the Additional Hymns published in 1834. Thus strengthened, the Collection of 1814 retained for many years its hold upon English-speaking churches not only within but beyond the Synod of New York. . . .[75]

Two somewhat differing commentaries of the last century give additional description of this book. The first is by Dr. Reynolds, who, in speaking of Kunze's book which relied heavily on the Psalmodia Germanica says:

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[74] Kreider, op. cit., p. 31.

[75] Louis F. Benson, The English Hymn (London: Hodder and Stoughton, 1915), pp. 414-415.

> This explains why our next hymn book, though prepared under the auspices of gentlemen intimately associated with Dr. Kunze, (Drs. Quitman, Wackerhagen and Mayer), almost entirely rejected the German element, and drew its hymns from sources well-nigh exclusively English. The compilers were by no means insensible to the excellency of our German hymns, but seem to have regarded the attempt to transfer them to English as utterly hopeless. Thus they tell us in the Preface to their "Collection of Hymns" (first published in 1814), that "the Lutheran church in Germany is distinguished for its attachment to sacred music, and is possessed of, perhaps, the best and most numerous collections of hymns extant in the christian world. From this source our congregations in the United States have derived abundant supplies." This, however, refers to our German hymn books exclusively, as they proceed to say that the prevalence of the English language rendered it necessary to provide a compilation of English hymns for our communion, where they also say: "This has indeed been already attempted by several individuals. But as the selections published by them, evidently admit of great improvement, another was ordered to be prepared by a committee appointed for that purpose by the Lutheran Synod of the State of New York, convened at Rhinebeck in September, 1812."
>
> . . . .
>
> It is well known that the Rationalistic element was, just at that time, more powerful in the Lutheran church than it has ever since been, and that Dr. Quitman was its most decided representative in the New York Synod. The suspicion, therefore, naturally arises that this book has taken the color of his sentiments, and of the party which he represented. The doctrine of the Atonement so strongly and beautifully expressed in the verse just quoted was one of the most offensive to the Socinianism of the times, and we are not, therefore, surprised to find it suppressed by this summary process.--Most of the hymns to which we have above referred as being omitted from Dr. Kunze's book belong to the same class. Yet it cannot be said with truth, as has sometimes been alleged, that this

> book is entirely destitute of the distinctively christian and evangelical element. . . .
>
> In regard to the Means of Grace, the divine Inspiration of the Scriptures is acknowledged in a highly satisfactory manner, but under the head of Baptism and the Lord's Supper there is nothing that would distinguish this from a Presbyterian or a Methodist collection of hymns, and Watts has here much more of the Lutheran spirit than these hymns breathe.[76]

A second commentary by Rev. F. M. Bird has a slightly different viewpoint.

> Its arrangement is most lucid and admirable. A clear, strong, sound head presided over this part, as can readily be seen. The subjects follow and flow into each other, in an order, logical and natural; with nothing byt the general Table, it is far easier to find what one wants here, than in the General Synod's book, with its extensive and minute Index of special subjects added. . . .
>
> . . . .
>
> Another point of great importance in a Hymn Book is its adaptedness to the needs and uses of public worship. In this respect the New York book, as far it goes and within its limits, is good. It is the last, if not the only English Lutheran collection which does all it undertook to do, and is all it aimed to be. What its compilers thought fit that it should contain, is here contained; what they believed in expressing, is here expressed. There is a definiteness, a clearness about it; the book is of its kind a success. . . .
>
> . . . .
>
> The book belongs entirely to the old school of hymnology and of piety. Watts gives it the best part of two hundred hymns; Doddridge, some seventy or eighty; Anne Steele near fifty; the Stennets, Gibbons,

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[76] William M. Reynolds, "Article II. English Lutheran Hymn Books," Evangelical Review. 11:188-191, 1859-1860.

> Needham, Browne, Thomas Scott, Beddome, and writers of that sort are extensively represented; while Charles Wesley is reduced to a beggarly compliment; and his few followers gain scanty and suspicious admission. . . .[77]

In 1834 a supplement to this hymnal was published as the Additional Hymns for use of the New York Synod. Objections had been made to the original book that it did not afford sufficient variety for all the purposes of ministerial duty and christian practice. It was also felt that many of the best and most devotional of English texts were not present in the book.

> To meet this objection and the widely diffused feeling of its imperfection as a manual of devotion and satisfactory guide in this important part of Divine worship, a new edition of the book was (in 1833-4) prepared by a Committee of which the late Dr. Mayer, the venerable pastor of the first English Lutheran Church in Philadelphia (St. John's) was the chairman. Some two hundred hymns were added to the original collection, but without making any material change in its spirit. The whole work is distinguished by that refined and correct taste for which Dr. Mayer is so deservedly celebrated. . . .[78]

As to the contents of this supplement, Rev. F. M. Bird offers this information:

> . . . About half the hymns are such as had either

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[77] Rev. Frederic M. Bird, "Article III, Lutheran Hymnology," Evangelical Review. 16:38-41, 1865.

[78] Reynolds, op. cit., p. 192.

> appeared, or become known since 1814, being from Montgomery, Heber, Bowring, Kelly, the Spirit of the Psalms (British), the American Episcopal Collection, and similar, then recent, sources. . . . A few of Charles Wesley's best are taken; and Cowper, Newton, Cennick, Williams, Seagrave, contribute noble Methodist lyrics (so they may be called, since these men lived and wrote in strong sympathy with the great Wesleyan revival), which had been overlooked or rejected in 1814. . . .[79]

The 1814 book is assembled in this fashion. A preface is signed by Dr. Quitman and Augustus Wackerhagen, President and Secretary of the New York Synod. It consists mostly of platitudes on the virtues and edifying results of Christian singing. Then there is a table of the Order and Subjects of the Hymns. There are thirty divisions beginning with "Praise and Thanksgiving," and ending with "Heaven." One must stretch his imagination quite a bit to see any resemblance to the liturgical year. The 520 hymns follow, and in turn are followed by a "Table of First Lines." The second part of the book contains a liturgy and prayers.

By referring to the sample pages of this book, the reader may see the change from the German books. These are English metrical hymns and are arranged on the page in that manner. Where the German chorale texts tend to be of more irregular metrical length, these hymns conform more to the long meter (L.M.), common meter (C.M.), and short meter (S.M.).

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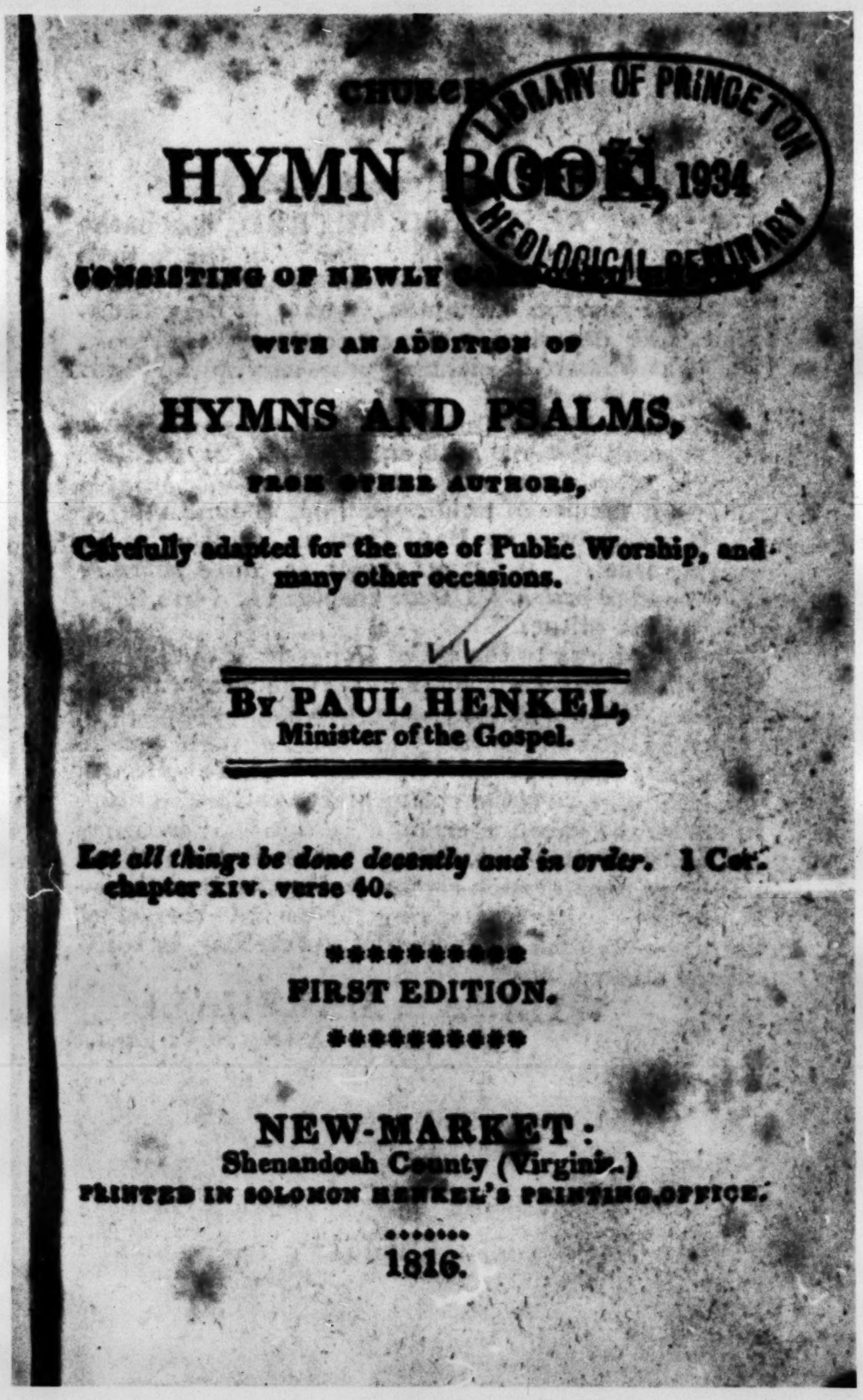
[79] Bird, op. cit., p. 44.

No mention is made as to what tunes should be used. Hymns 5 and 6 on the sample page would be sung today to the tune "Duke Street." Perhaps they were in that day. In the absence of specific directions one may speculate that these hymns were sung to any tune of the proper meter whether it was a chorale tune or an English hymn tune. Quite probably the organist referred to tune collections of other denominations or th the private collections published by various editors.

The pages reproduced in this chapter of the 1814 edition are from the copy in the Lutheran Theological Seminary at Philadelphia. Several other libraries have this first edition as well as the editions of 1817, 1824, 1827, the 1834 edition with the supplement, a separate book of Additional Hymns . . . in 1834, and complete editions of 1842, and 1850.



CHURC

HYMN BOOK,

CONSISTING OF NEWLY [illegible]

WITH AN ADDITION OF

HYMNS AND PSALMS,

FROM OTHER AUTHORS,

Carefully adapted for the use of Public Worship, and
many other occasions.

By PAUL HENKEL,
Minister of the Gospel.

Let all things be done decently and in order. 1 Cor.
chapter XIV. verse 40.

FIRST EDITION.

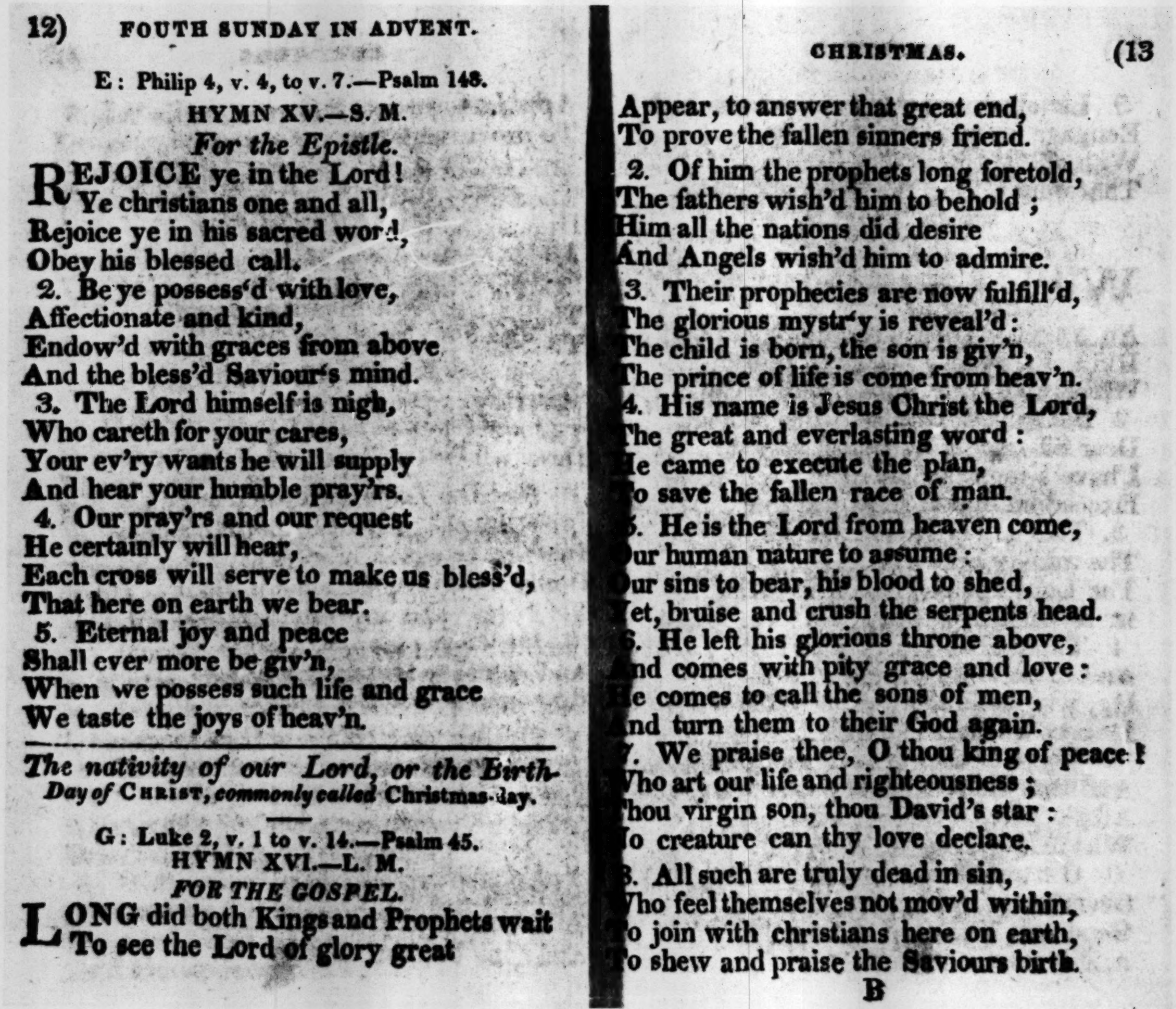
NEW-MARKET:
Shenandoah County (Virginia.)
PRINTED IN SOLOMON HENKEL'S PRINTING-OFFICE.

1816.

LIBRARY OF PRINCETON 1934 THEOLOGICAL SEMINARY

FIGURE 15

TITLE PAGE, PAUL HENKEL'S CHURCH HYMN BOOK



12) FOUTH SUNDAY IN ADVENT.

E: Philip 4, v. 4, to v. 7.—Psalm 148.

HYMN XV.—S. M.

For the Epistle.

REJOICE ye in the Lord!
Ye christians one and all,
Rejoice ye in his sacred word,
Obey his blessed call.
2. Be ye possess'd with love,
Affectionate and kind,
Endow'd with graces from above
And the bless'd Saviour's mind.
3. The Lord himself is nigh,
Who careth for your cares,
Your ev'ry wants he will supply
And hear your humble pray'rs.
4. Our pray'rs and our request
He certainly will hear,
Each cross will serve to make us bless'd,
That here on earth we bear.
5. Eternal joy and peace
Shall ever more be giv'n,
When we possess such life and grace
We taste the joys of heav'n.

The nativity of our Lord, or the Birth-Day of Christ, *commonly called* Christmas-day.

G: Luke 2, v. 1 to v. 14.—Psalm 45.

HYMN XVI.—L. M.

FOR THE GOSPEL.

LONG did both Kings and Prophets wait
To see the Lord of glory great

CHRISTMAS. (13

Appear, to answer that great end,
To prove the fallen sinners friend.
2. Of him the prophets long foretold,
The fathers wish'd him to behold;
Him all the nations did desire
And Angels wish'd him to admire.
3. Their prophecies are now fulfill'd,
The glorious myst'ry is reveal'd:
The child is born, the son is giv'n,
The prince of life is come from heav'n.
4. His name is Jesus Christ the Lord,
The great and everlasting word:
He came to execute the plan,
o save the fallen race of man.
5. He is the Lord from heaven come,
Our human nature to assume:
Our sins to bear, his blood to shed,
Yet, bruise and crush the serpents head.
6. He left his glorious throne above,
nd comes with pity grace and love:
He comes to call the sons of men,
nd turn them to their God again.
7. We praise thee, O thou king of peace!
Who art our life and righteousness;
Thou virgin son, thou David's star:
o creature can thy love declare.
8. All such are truly dead in sin,
Who feel themselves not mov'd within,
To join with christians here on earth,
To shew and praise the Saviours birth.

B

FIGURE 16

PAGES 12 AND 13, PAUL HENKEL'S CHURCH HYMN BOOK

CHAPTER VI

CHURCH HYMN BOOK

NORTH CAROLINA AND TENNESSEE SYNODS, 1816

The inclusion of this book in a section given to authorized synodical hymnals may be questioned until one looks into the record to find the source of authorization. Before doing so, the remarkable Henkel family should be identified.

> This family, which gave a large number of pastors and educators to the Lutheran Church in America, was descended from Anthony Jacob Henkel (1663-1728), who had been court chaplain to Duke Maurice of Saxony, but was exiled when the duke became a Roman Catholic. Anthony Jacob Henkel came to America in 1717 with his oldest son, Gerhard (with whom he is often confounded) and with his son-in-law, Valentine Geiger, settled at New Hanover, Pa. Dr. Kline assigns two terms of service to Anthony Jacob Henkel at New Hanover, 1717 to 1720 and 1723-28. He is regarded as the founder of the old Lutheran churches in Philadelphia and Germantown. On Aug. 12, 1728, he was killed by a fall from his horse; he lies buried in the shadow of the Germantown church.
>
> James Henkel, the son of Gerhard Henkel, was the father of Moses (who became a Methodist minister), Paul, Isaac, John H., and two others. Of these, Paul, born in North Carolina in 1754, educated by J. A. Krug, ordained by the Pennsylvania Ministerium, 1792, was the most prominent. He was pastor at New Market, Va., Salisbury, N. C., and again at New Market, took part in the organization of the North Carolina Synod (1803), the Ohio Synod (1818), and the Tennessee Synod (1820). He was the great home missionary of the Lutheran Church in the early part of the 19th century. In New Market he established a printery, from which, in the course of time, many Lutheran books were issued, such as

> Luther's Catechism, the Augsburg Confession, a liturgy, hymnbooks, and later, the complete Book of Concord. He died at New Market, Va., 1825.
>
> Of the six sons of Paul Henkel--Solomon, Philip, Ambrose, Andrew, David, and Charles--all became Lutheran ministers except Solomon, who was a physician and manager of the printery at New Market. . . . Solomon was a distinguished physician and much interested in the publication of good Lutheran books. Thus for almost two centuries the Henkels made their influence felt for good in the Lutheran Church in America as earnest preachers, tireless missionaries, faithful educators, and zealous publicists.[80]

Until 1903 the publishing house in New Market was in the hands of Dr. Socrates Henkel, a son of the Rev. David Henkel previously mentioned.

In 1816 Paul Henkel issued this Church Hymn Book as his own private effort. However, the North Carolina synod soon gave it a mild form of authorization.

> . . . In 1817, Synod adopted the following, "The hymn book (Gemeinschaftliche Gesangbuch) printed or issued by Shaefer and Mann, was recommended for introduction and use in our churches, and so also the English liturgy of New York, and the English hymn book by Paul Henkel, were recommended."[81]

The contents of the book are described as follows:

> Different from anything that had preceded it, and much more churchly, was a hymn book prepared by Paul

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[80] Erwin L. Lueker, editor, Lutheran Cyclopedia (Saint Louis: Concordia Publishing House, 1954), pp. 455-456.

[81] Jacob L. Morgan, Bachman S. Brown, Jr., and John Hall, eds., History of the Lutheran Church in North Carolina (n.p., c1953), p. 65.

> Henkel, pastor at New Market, Virginia, and missionary at large; one of a family noted for the aggressiveness of its conservatism: . . . It has 347 Hymns, followed by a complete metrical Psalter from Watts and others. The first part is a "Hymnal Companion to the Liturgy," with "Hymns adapted to the Gospel and Epistle throughout the ecclesiastical year" and to the various occasions and offices of the church; followed by more general hymns. Unfortunately a large part of the contents was from Henkel's own pen, and is nothing more than didactic prose broken up into short phrases that serve as lines of verse.
>
> But it was the Henkels and their sympathizers who broke away from the Synod of North Carolina, and formed in 1820 the new Synod of Tennessee. By its direction a revised and enlarged edition of Henkel's book was prepared by his son, Ambrose. Over 300 of Henkel's hymns are retained in the now official book, and 11 are by members of his family. The bulk of the remainder is from Watts and his school, Charles Wesley, and the writers of the Evangelical Revival, with Watts predominant. A third edition, with trifling changes, appeared in 1850, and a fourth, with additions, in 1857. But it is probable that the use of the book was confined within the limits of the Synod, and that on Lutheran Hymnody in general it exerted no appreciable influence.[82]

As to the organization of the book, Dr. Reynolds has this comment:

> The work was arranged according to the order of the Festivals and Sundays observed in the Lutheran Church, commencing with Advent, which is, however, preceded by six hymns for the opening and close of public worship. There is usually one hymn for the Gospel and another for the Epistle, making 151 until the end of the ecclesiastical year. Then follow hymns for Fast days and days of Thanksgiving, the litany and suffrages according to the form usual in the Episcopal Church, for the

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[82] Benson, op. cit., p. 415.

> consecration of church officers and ministers, Baptism, Visitation of the sick, Death and Burials, Judgment, Heaven and Future Happiness; on the Lord's Prayer, Creation, Redemption, the Fall, Repentance, Faith, Prayer, Providence, the Word of God, for Civil Officers, Meetings of Synods, for Prisoners, for Soldiers and Sailors, etc., etc. In a word there are over ninety rubrics, showing due regard to all the demands of Christian worship. To all this is added a version of the Psalms "by Dr. Watts and other authors," a proof of the readiness of the English Lutheran Church to avail itself of every improvement for this part of Divine services.
>
> It is also worthy of note that all of Mr. Henkle's hymns are in the prevalent English metres, Long, Common and Short, and evidently upon the model of Watts, from whose hymns, however, we find here but few selections. Many of them are evidently translations from the German, yet without any attempt at preserving the original metres.[83]

The second edition appeared in 1838, thirteen years after the death of Paul Henkel. From the preface which is signed by Ambrose Henkel, the son of Paul, we have this statement of authorization by the Tennessee Synod, and a further bit of information.

> . . . It was therefore resolved by the Evangelical Lutheran Tennessee Synod, to devolve it upon me to make the present publication. This, though it varies in some respects from that work, is founded upon the same basis, and comprises essentially the same matter. Many additional hymns are selected from other authors: so that the attentive reader will now find two or more hymns for every text throughout the ecclesiastical year. He will also perceive, that this edition contains hymns on occasions which the former editions did not comprise. Hymns not so well approved, were set asi

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[83] Reynolds, op. cit., pp. 402-403.

> aside, and others considered preferable, were substituted. Those that were deficient in point of language or in grammatical construction, are corrected. Watts' psalms are not retained entire and in the same order:" etc.
>
> . . . .
>
> For the authorship, Paul Henkel appears to contribute 303, seven are signed D. H., three S. A. H., and one C. H. One or two anonymous pieces may be original. The rest are drawn from common sources: the compiler seeming to have especially possessed and used a copy of Watts, of Nettleton's Village Hymns, and of Rippon's Collection. Not very Churchly or Lutheran sources, but as good no doubt as were within his reach. Dr. Watts gives 161 hymns, C. Weslay 25, Doddridge 25, Steele 15, Newton 11, Beddome 8, Cowper 7, S. Stennet 7, Tate and Brady 5, Simon Brown 4, Hart, Fawcett, Collyer, Hyde, each 3, Addison, Cennick, Medley, Toplady, Kelly, Gibbons, Needham, each 2, while the rest are various or anonymous. (This is our computation; the authors of the originals only are indicated.)[84]

From this listing it may be seen that Ambrose Henkel increased the number of hymns from his father's book of 347 hymns to that of more than 600 hymns in this edition. The exact number being 679 hymns.

A third edition was published in 1850 with certain additions and an authorization in the preface. It

> Contains four additional hymns, numbered 418 A, 151 A, 354 A, 627 A, & 520 A. The first four have the initials J. S., and are translations from the German; one of them a rendering of Luther's Christmas carol, another of "Jesus meine Zuversicht." They are considerably better than Mr. Henkel's originals, and

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[84] Bird, op. cit., pp. 197-199.

> about as good as the translated hymns in the General Synod's Collection. The other has Mr. Henkel's mark. We promised above to give the Title Page: "Church Hymn Book: consisting of Hymns and Psalms, original and selected; adapted to Public Worship, and many other occasions. By the Rev. Paul Henkel. Published by order of the Evangelical Lutheran Tennessee Synod. Third Edition Enlarged and Improved. Newmarket: Solomon D. Henkel & Brothers--Joseph Fink & Sons, Mountain Valley, near Harrisonburg, Va., Printers & Binders. 1850." 24mo. pp. XIV, 546.[85]

The fourth edition was issued in 1857 and it

> Differs from the last only in having 46 new hymns scattered through the book, and marked A. B. C. etc., leaving the numbers of the old hymns untouched. The hymns here added are mostly well known and respectable, and are an improvement to the book. 402 A, is by Rev. M. Loy, and is taken from the Ohio book. Of the remaining 45, nine are from Watts, four each from Steele and Newton, and the rest from single or unknown authors. This edition has 576 pages, and, like its predecessors, is about equal in size to the 24mo issue of the General Synod.[86]

Like most of the hymnals published before 1850, no music was supplied with the texts. It was the musician's job, whether he be pastor, foresinger, or organist, to fit a tune of the proper meter to the hymn being sung. The prevalence of many texts of a similar metrical pattern permitted one tune to be used for all texts. Of course, this was a monotonous effegt musically, but in remote areas with few advantages of education it was a practical solution to the practice of hymnody.

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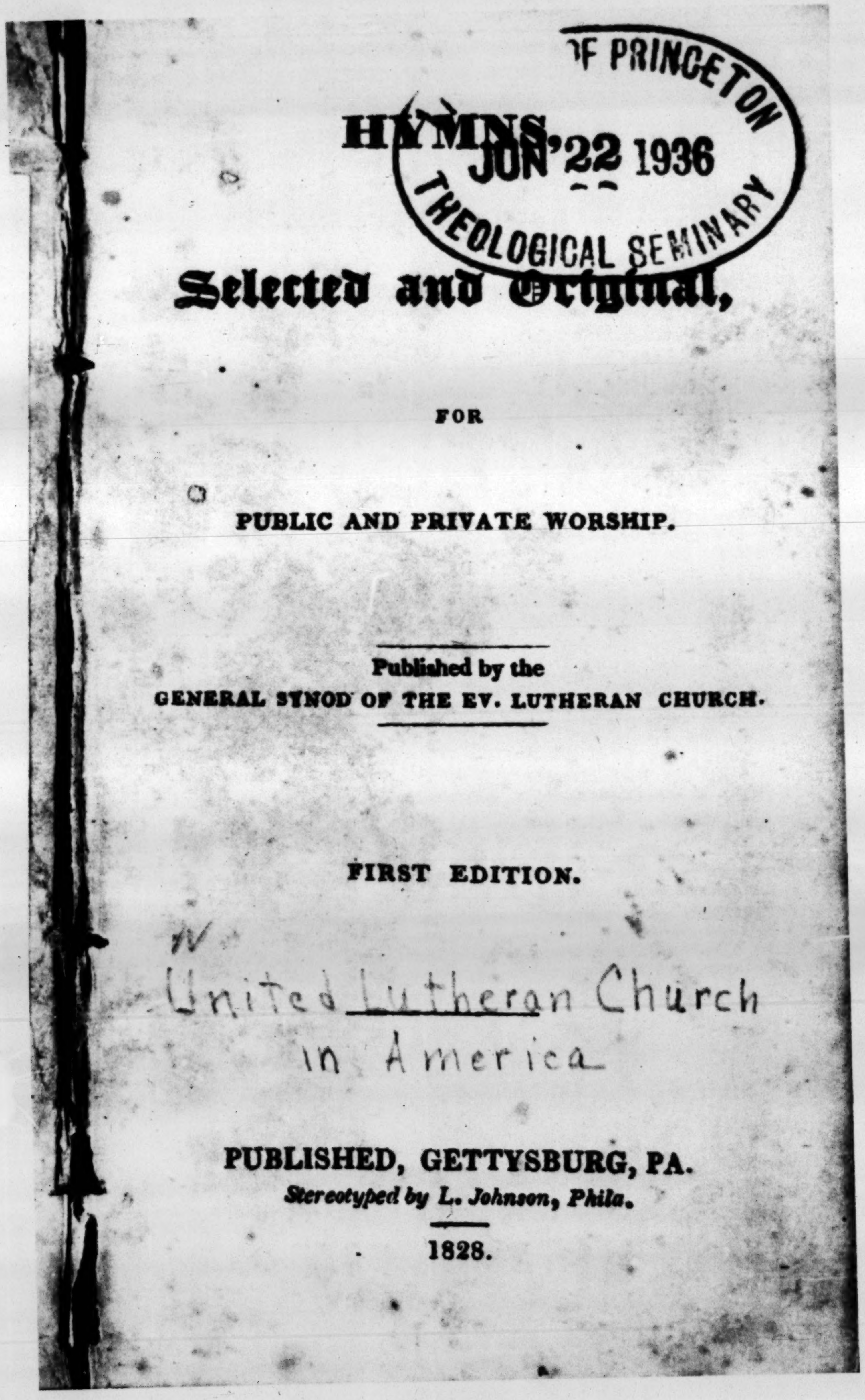
[85] Bird, op. cit., pp. 200-201.

[86] *Ibid.*, p. 201.

The sample pages reproduced here are from the copy in the Louis Benson Collection at Princeton Theological Seminary.



OF PRINCETON
JUN 22 1936
THEOLOGICAL SEMINARY

HYMNS,

Selected and Original,

FOR

PUBLIC AND PRIVATE WORSHIP.

Published by the
GENERAL SYNOD OF THE EV. LUTHERAN CHURCH.

FIRST EDITION.

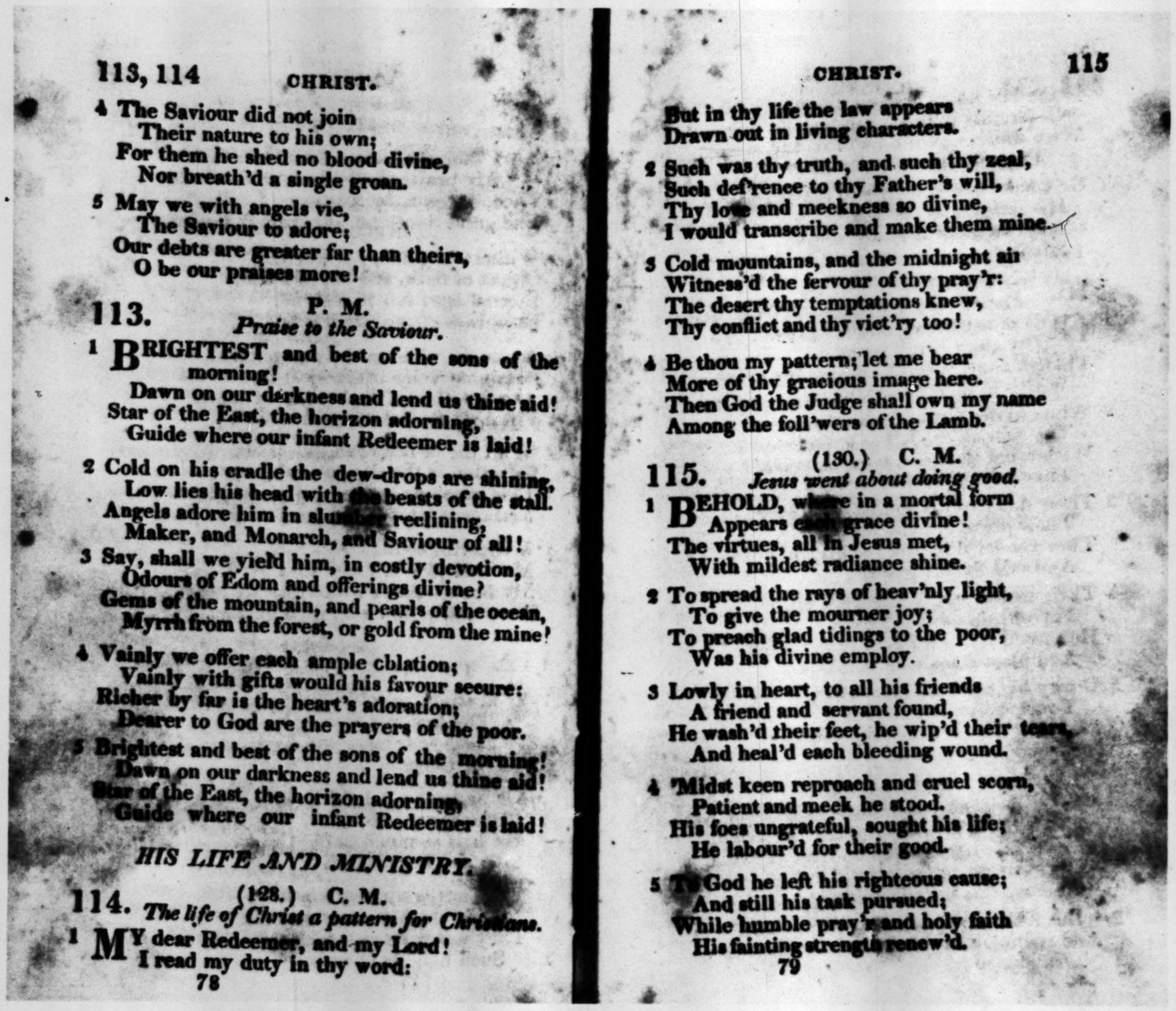
N
United Lutheran Church
in America

PUBLISHED, GETTYSBURG, PA.
Stereotyped by L. Johnson, Phila.

1828.

FIGURE 17

TITLE PAGE, GENERAL SYNOD HYMNAL



113, 114 CHRIST.

4 The Saviour did not join
Their nature to his own;
For them he shed no blood divine,
Nor breath'd a single groan.

5 May we with angels vie,
The Saviour to adore;
Our debts are greater far than theirs,
O be our praises more!

113. P. M.
Praise to the Saviour.

1 BRIGHTEST and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

2 Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall.
Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

3 Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine?
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

4 Vainly we offer each ample oblation;
Vainly with gifts would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

5 Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

HIS LIFE AND MINISTRY.

114. (128.) C. M.
The life of Christ a pattern for Christians.

1 MY dear Redeemer, and my Lord!
I read my duty in thy word:

78

CHRIST. 115

But in thy life the law appears
Drawn out in living characters.

2 Such was thy truth, and such thy zeal,
Such def'rence to thy Father's will,
Thy love and meekness so divine,
I would transcribe and make them mine.

3 Cold mountains, and the midnight air
Witness'd the fervour of thy pray'r:
The desert thy temptations knew,
Thy conflict and thy vict'ry too!

4 Be thou my pattern; let me bear
More of thy gracious image here.
Then God the Judge shall own my name
Among the foll'wers of the Lamb.

115. (130.) C. M.
Jesus went about doing good.

1 BEHOLD, where in a mortal form
Appears each grace divine!
The virtues, all in Jesus met,
With mildest radiance shine.

2 To spread the rays of heav'nly light,
To give the mourner joy;
To preach glad tidings to the poor,
Was his divine employ.

3 Lowly in heart, to all his friends
A friend and servant found,
He wash'd their feet, he wip'd their tears,
And heal'd each bleeding wound.

4 'Midst keen reproach and cruel scorn,
Patient and meek he stood.
His foes ungrateful, sought his life;
He labour'd for their good.

5 To God he left his righteous cause;
And still his task pursued;
While humble pray'r and holy faith
His fainting strength renew'd.

79

FIGURE 18
PAGES 114 AND 115, GENERAL SYNOD HYMNAL

CHAPTER VII

HYMNS, SELECTED AND ORIGINAL

GENERAL SYNOD, 1828

The first federation of Lutheran synods, known as the General Synod, was organized at Hagerstown, Maryland, October 22, 1820. The synods participating were the Pennsylvania Ministerium, founded in 1748, the New York Ministerium (1786), the North Carolina Synod (1803), and the Synod of Maryland and Virginia (1820).

After the first meeting the New York Ministerium withdrew as did the Pennsylvania Ministerium in 1823. Two years later the Synod of West Pennsylvania joined the General Synod, and was followed by the Hartwick Synod in 1831, the South Carolina Synod in 1835, and the New York Ministerium rejoined in 1837. By the year 1850 ten additional synods joined the General Synod. One of the results of this federation was the issuance of another authorized English hymnal.

The committee appointed to prepare for publication a new hymn-book, in the English Language, made the following report:

The committee appointed to prepare for publication

> a new and comprehensive selection of Hymns, for the use of our churches, respectfully report, that they have devoted their most particular and prayerful attention to the important business assigned to them. They have procured all the most excellent and valuable hymn-books used by sister churches, and have examined very many hymns found dispersed through the works of individual authors. They feel assured that the selection made will contain the major part of the best hymns extant in the English language. They have also, after mature consideration, constructed a new arrangement, which they deem decidedly more practical than any other which they have seen, and calculated to be more useful both to ministers and laymen. A general view of this arrangement they beg leave to submit to the consideration of the General Synod. The basis of the selection is the New York Hymn-book, according to the instructions of this body; and the hymns selected from it, together with those intended to be added, will amount from eight to nine hundred.
>
> The committee recommend that the printing of the work be commenced at the press of the Theological Seminary without delay, and that a committee be appointed to make the necessary arrangements for its publication, and to attend to the accuracy of the impression.
>
> Signed--
> S. S. Schmucker
> C. P. Krauth
> G. Shober
> J. G. Schmucker
> B. Keller[87]

When the book appeared in 1828, the title page of _Hymns, Selected and Original_ was somewhat misleading. Only two hymns by Dr. Schmucker constituted the original material.

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[87] _Minutes of the Proceedings of the General Synod of the Evangelical Lutheran Church in the United States_. 1827. (Gettysburg: Printed at the Press of the Theological Seminary, 1827), pp. 7-8.

In other respects the book was lacking in hymns consistent with the best Lutheran hymnody.

> The contents of the book hardly fulfil even the measure of promise held forth in the title. It was plainly purposed to embody the full scope of evangelical theology and every phase of evangelical experience in these 759 hymns, songs and exhortations. At the time the wave of rationalism was being succeeded by a wave of revivalism, and revival methods were replacing catechetical. The book is in full symphathy with the new methods, appropriating many rude revival songs. The textual treatment of the standard hymns is often distressing, and as containing the authorized Hymnody of a historic Church, with its inherited standards of doctrine and churchmanship the Hymns of 1828 seems singularly unworthy.[88]

On the other hand, the book did show certain improvements over previous English Lutheran hymnals of the early nineteenth century.

> No one in fact, who is acquainted with the history of the times, and carefully examines the first edition of the General Synod's Hymn Book, can fail to notice that a strong reaction has here set in against the Rationalistic tendencies of the period (1800 to 1825). We have already noticed the distinct avowal of the doctrines of the Trinity in opposition to Unitarianism, and of the Divinity of Christ, the fall and depravity of man and of a vicarious Atonement in opposition to Socinianism. Nor can we fail to recognize an improved evangelical tone and more fervid spirit of devotion in the book generally. There is also here more of the genuine Lutheran doctrine of Justification by Faith; and less parade of moral duties and legality than had before prevailed. For illustrations we fefer to the

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[88] Benson, op. cit., pp. 416-417.

> hymns under the headings "Salvation through Jesus Christ," "Christian Experience," and various others. There is also more reference in the rubrics to the peculiarities of public worship in the Lutheran church, its leading festivals, Christmas, Good Friday, Easter, &c., being distinctly mentioned. So also the Sacraments receive due attention and have hymns appropriated to them, that represent the spirit of the church, as well as could be expected in the existing state of this department of English literature and Theology.[89]

Nearly 300 of the New York book's 520 hymns were transferred to this book with little if any change. These were the hymns in common use in that day, being the works of Cowper, Watts, Newton, Anne Steele, Toplady, the Wesleys, Doddridge, and others. There seems to have been no objection to these hymns taken from the New York book. Rather, the objections were raised over the remaining 460 or more new hymns in the General Synod hymnal.

> . . . But another ten years had not elapsed when a revision of the book was demanded by the voice of the church generally, and ordered by the General Synod, convened at Baltimore in 1841. The Hymn Book Committee were directed to "prepare a selection of a few additional hymns--and make such other improvements as will not materially interfere with its use in connection with the old editions." In pursuance of this plan the committee appear to have made very few changes in the body of the book, but added to it in the form of an "Appendix" about two hundred additional hymns. This appears to have been a very hasty work, and met with very little favor from the more intelligent portions of the church. The Lutheran church had now become

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[89] Reynolds, *op. cit.*, pp. 406-407.

> more thoroughly Anglicised than ever before--the people were becoming more critical in the use of the English language, and the number of men thoroughly educated through the medium of the English language was greatly increased. Hence there was a strong demand for the removal of hymns of an inferior literary and poetical character from the book, especially such as violated the proprieties of the English language and good taste, and it was, doubtless expected that those put in their places and appended to the work should manifest a decided advance in all these respects. . . .[90]

As the 1841 revision with the "Appendix" met with disapproval, the General Synod convened in Philadelphia in 1845 appointed a special committee to inquire if changes should be made in the book and to report the same at its next meeting. When the Synod met again in 1848, the committee gave a very full report and indicated what changes they believed should be made.

The report led to animated discussion and was adopted with certain provisions. The committee was to be enlarged so that every member synod of the General Synod would be represented. The committee was charged with the duty of carrying out the report, not to omit more than fifty hymns, and to avoid altering more stanzas of hymns than necessary. The result of this effort was a revised edition in 1852 containing 1024 hymn texts. Rev. Bird[91] voiced his displeasure of the book in no uncertain terms. He complained that there was a good deal of "trash and twaddle" as well as "dreary, drowsy, doggerel." He admitted that the book was used by four-fifths of the English Lutheran churches in America, but he felt that the book would be improved by throwing out one-half of its contents.

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[90] Reynolds, op. cit., pp. 407-408.

[91] Bird, op. cit., pp. 218-225.

The amount of use and influence of this book may be summarized in the following:

> The General Synod never at any time included all the synods or a majority of Lutherans, but, in the absence of any English hymn book put forth by the Pennsylvania Ministerium, its Hymns, selected and original came the nearest to being the common hymn book of English-speaking Lutherans. It came into use in probably not less than four-fifths of their congregations. Its successive editions mark the progress of the Anglicizing process, and cover a period in which the ways of surrounding denominations prevailed over Lutheran traditions. The Hymnody itself is not Lutheran, but is drawn from outside; it may rather be described as well within the lines of the Evangelical Hymnody, though somewhat heightened in color through revivalistic influences.[92]

Some idea of the extent to which this book was used may be gained from the writer's experience in finding various editions, including a sixtieth edition of 1850, in the Lutheran Theological Seminary Library at Philadelphia. There were also five revised editions beginning with that of 1852. As has been suggested in the preceding comments, the book was organized under twenty-three topics in which the liturgical year was not very evident. Following the hymn texts there is a table of various meters, and a table of first lines. A liturgy and a formula of government and discipline complete the book.

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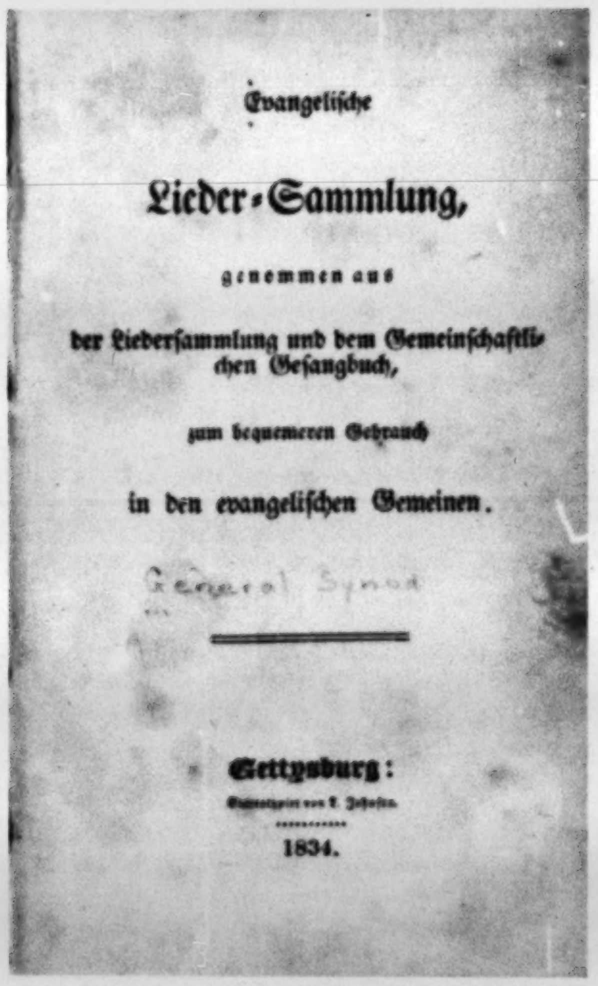
[92] Benson, op. cit., pp. 418-419.

Since no music was provided, it was necessary for the church musician to fit a suitable tune to the text, finding it in some other source. This book, like the New York Synod book of 1814, represents a distinct change in Lutheran hymnody from German chorales to English hymns. It is possible that some chorale tunes were used with these texts, however, it is more probable that English hymn tunes were the usual choice.

From the sample page hymn 115 bears also the number (130) which refers to the number of the hymn in the New York book of 1814. This served both as a means of identifying its source and as a way of using both books at the same time.

The illustrations used in this chapter come from the copy in the Benson Collection at Princeton Theological Seminary.



Evangeliſche

Lieder-Sammlung,

genommen aus

der Liederſammlung und dem Gemeinſchaftlichen Geſangbuch,

zum bequemeren Gebrauch

in den evangeliſchen Gemeinen.

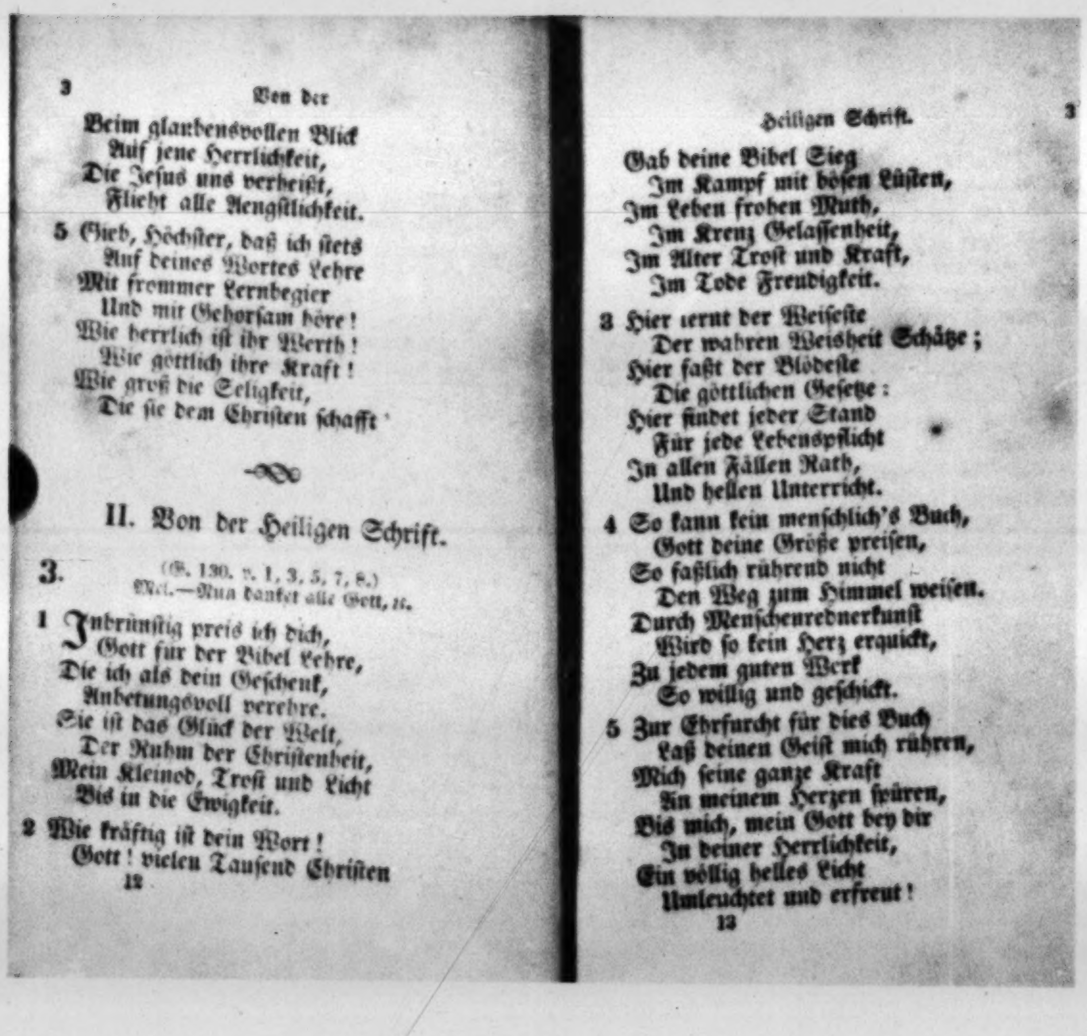
General Synod

Gettysburg:
[illegible]

1834.

FIGURE 19

TITLE PAGE, EVANGELISCHE LIEDER-SAMMLUNG



3 Von der

Beim glaubensvollen Blick
Auf jene Herrlichkeit,
Die Jeſus uns verheißt,
Flieht alle Aengſtlichkeit.

5 Gieb, Höchſter, daß ich ſtets
Auf deines Wortes Lehre
Mit frommer Lernbegier
Und mit Gehorſam höre!
Wie herrlich iſt ihr Werth!
Wie göttlich ihre Kraft!
Wie groß die Seligkeit,
Die ſie dem Chriſten ſchafft!

◆

II. Von der Heiligen Schrift.

3. (G. 130. v. 1, 3, 5, 7, 8.)
Mel.—Nun danket alle Gott, ꝛc.

1 Inbrünſtig preis ich dich,
Gott für der Bibel Lehre,
Die ich als dein Geſchenk,
Anbetungsvoll verehre.
Sie iſt das Glück der Welt,
Der Ruhm der Chriſtenheit,
Mein Kleinod, Troſt und Licht
Bis in die Ewigkeit.

2 Wie kräftig iſt dein Wort!
Gott! vielen Tauſend Chriſten

12

Heiligen Schrift. 3

Gab deine Bibel Sieg
Im Kampf mit böſen Lüſten,
Im Leben frohen Muth,
Im Kreuz Gelaſſenheit,
Im Alter Troſt und Kraft,
Im Tode Freudigkeit.

3 Hier lernt der Weiſeſte
Der wahren Weisheit Schätze;
Hier faßt der Blödeſte
Die göttlichen Geſetze:
Hier findet jeder Stand
Für jede Lebenspflicht
In allen Fällen Rath,
Und hellen Unterricht.

4 So kann kein menſchlich's Buch,
Gott deine Größe preiſen,
So faßlich rührend nicht
Den Weg zum Himmel weiſen.
Durch Menſchenrednerkunſt
Wird ſo kein Herz erquickt,
Zu jedem guten Werk
So willig und geſchickt.

5 Zur Ehrfurcht für dies Buch
Laß deinen Geiſt mich rühren,
Mich ſeine ganze Kraft
In meinem Herzen ſpüren,
Bis mich, mein Gott bey dir
In deiner Herrlichkeit,
Ein völlig helles Licht
Umleuchtet und erfreut!

13

FIGURE 20

PAGES 12 AND 13, EVANGELISCHE LIEDER-SAMMLUNG

CHAPTER VIII

EVANGELISCHE LIEDER-SAMMLUNG

GENERAL SYNOD, 1834

In the previous chapter the official English hymnal of the General Synod was discussed. It was an interesting indication of the trend at that time away from the German and toward the English language. Changes of that kind were a gradual process, and there were still many German-speaking churches within the General Synod. Since the General Synod had issued no official German hymnal, the churches within its membership were obligated to use books from outside the synod for their German services. This matter was corrected in 1834 by the publication of the Evangelische Lieder-Sammlung.

> The Evangelische Lieder-Sammlung was authorized by the General Synod at its meeting in Frederick, Maryland, in 1831. The Synod acted upon a suggestion contained in a letter from pastor J. H. Osterloh, and appointed a Committee. The book was copyrighted in 1833 by Samuel S. Schmucker. It contained 360 hymns and an Appendix of 55 hymns, total 415.
>
> The Preface, signed by J. G. Schmucker, York, Pennsylvania, F. Heyer, Somerset, and A. Lochman, Harrisburg, states that the material in the Hymnal proper had been selected from two books--the Lieder-Sammlung and the Gemeinschaftliches Gesangbuch. The reason for the new book was stated to be chiefly size, cost and convenience, all consideration with appeal for youth. Also hymns with particularly foreign and difficult

> melodies were omitted and lighter hymns with melodies more in agreement with general English use were included. Many hymns in the older books had from 15-21 stanzas, and these were abbreviated. The Appendix provided hymns for Missions, prayer meetings and Holy Communion, etc. It was pointed out that the new book could be used in connection with the older books if the minister announced the numbers of a hymn in both books! . . .[93]

The title page carries the following information:

> Evangelical Hymnal, taken from the *Lieder-Sammlung* and the *Gemeinschaftliches Gesangbuch*, suited to the use of evangelical congregations. Gettysburg: published by L. Johnson. 1834.

The book was assembled in this manner. A table of contents has forty headings, mostly topical, but with some evidence of the liturgical year. An Appendix of eighteen headings takes care of the various occasions such as Confirmation and Reformation. Following the table of contents are the 360 texts in the main part of the book, and the 55 texts in the Appendix. An alphabetichal index completes the book.

As indicated by Dr. Reed, the 360 texts in the main body of the book are drawn from two sources; the *Erbauliche Lieder-Sammlung* of the Pennsylvania Ministerium discussed in chapter four of this book, and *Das Gemeinschaftliches*

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[93] Luther D. Reed, correspondence with the writer, February 3, 1956.

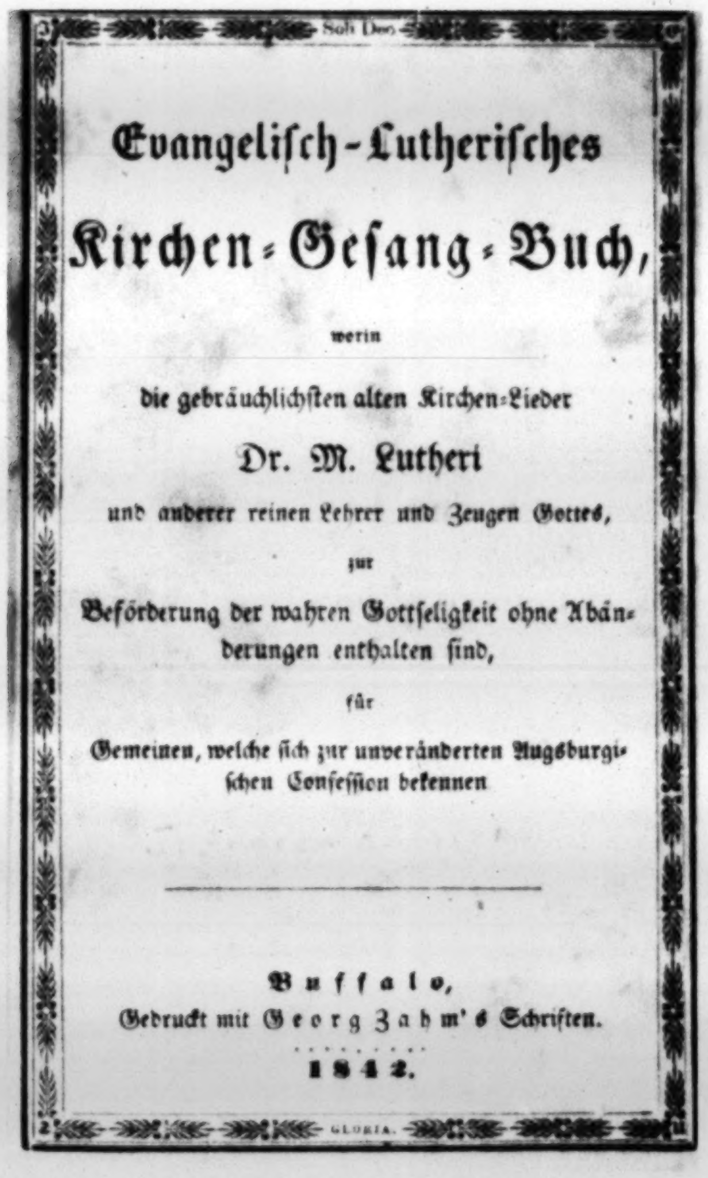
Gesangbuch for Lutheran and Reformed churches to be discussed in chapter fourteen of this book.

The sample page containing text number 3 has the source indicated by the letter G, referring to the Gemeinschaftliches Gesangbuch number 130, verses 1, 3, 5, 7, and 8. Other texts may have the letter L as indicating the Erbauliche Lieder-Sammlung as the source. By a certain amount of dexterity, these two source books could be used to supplement the Evangelische Lieder-Sammlung.

No music is included in this book, but as the sample page indicates, melodies are indicated. Reference to a chorale tune book was then necessary if the melody was not already well-known. Quite likely the 1813 Choral-Buch for the Erbauliche Lieder-Sammlung was frequently used.

The 55 texts in the Appendix have no letter G or L. This would seem to indicate that they were drawn from other sources than the two books from which the first part of the book was collected. Only the meter and the melody are indicated.

A copy of this book may be found at the Lutheran Theological Seminary in Philadelphia.



Soli Deo

Evangeliſch-Lutheriſches

Kirchen-Geſang-Buch,

worin

die gebräuchlichſten alten Kirchen-Lieder

Dr. M. Lutheri

und anderer reinen Lehrer und Zeugen Gottes,

zur

Beförderung der wahren Gottſeligkeit ohne Abänderungen enthalten ſind,

für

Gemeinen, welche ſich zur unveränderten Augsburgiſchen Confeſſion bekennen

---

Buffalo,

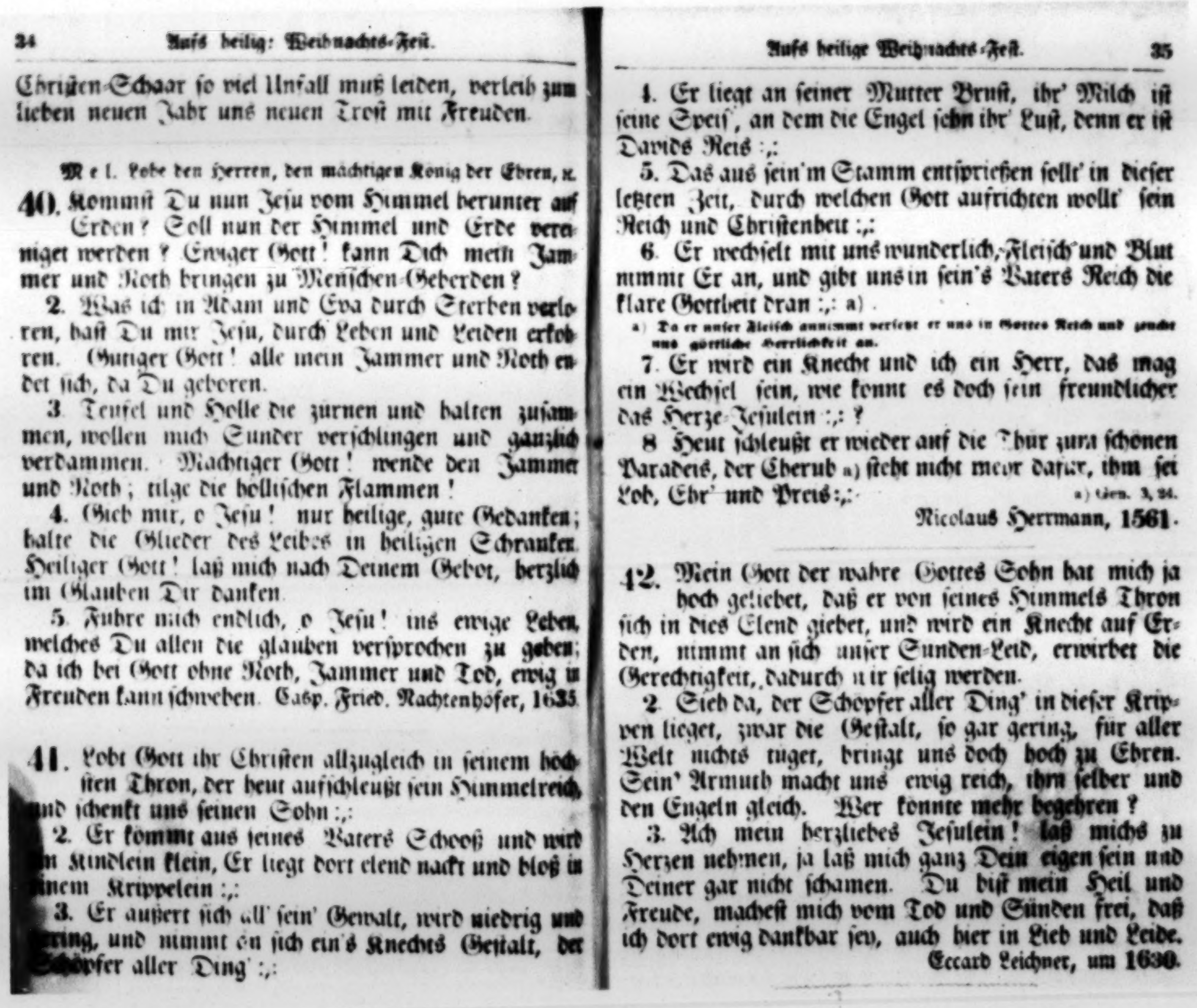
Gedruckt mit Georg Zahm's Schriften.

1842.

GLORIA.

FIGURE 21

TITLE PAGE, BUFFALO SYNOD HYMNAL



34 Aufs heilig: Weihnachts-Feſt.

Chriſten-Schaar ſo viel Unfall muß leiden, verleih zum lieben neuen Jahr uns neuen Troſt mit Freuden.

Mel. Lobe den Herren, den mächtigen König der Ehren, ꝛc.

40. Kommſt Du nun Jeſu vom Himmel herunter auf Erden? Soll nun der Himmel und Erde vereiniget werden? Ewiger Gott! kann Dich mein Jammer und Noth bringen zu Menſchen-Geberden?

2. Was ich in Adam und Eva durch Sterben verloren, haſt Du mir Jeſu, durch Leben und Leiden erkohren. Gütiger Gott! alle mein Jammer und Noth endet ſich, da Du geboren.

3. Teufel und Holle die zurnen und halten zuſammen, wollen mich Sunder verſchlingen und gänzlich verdammen. Mächtiger Gott! wende den Jammer und Noth; tilge die holliſchen Flammen!

4. Gieb mir, o Jeſu! nur heilige, gute Gedanken; halte die Glieder des Leibes in heiligen Schranken. Heiliger Gott! laß mich nach Deinem Gebot, herzlich im Glauben Dir danken.

5. Führe mich endlich, o Jeſu! ins ewige Leben, welches Du allen die glauben verſprochen zu geben; da ich bei Gott ohne Noth, Jammer und Tod, ewig in Freuden kann ſchweben. Casp. Fried. Nachtenhöfer, 1635.

41. Lobt Gott ihr Chriſten allzugleich in ſeinem höchſten Thron, der heut aufſchleußt ſein Himmelreich, und ſchenkt uns ſeinen Sohn :,:

2. Er kommt aus ſeines Vaters Schooß und wird ein Kindlein klein, Er liegt dort elend nackt und bloß in einem Krippelein :,:

3. Er außert ſich all' ſein' Gewalt, wird niedrig und gering, und nimmt an ſich ein's Knechts Geſtalt, der Schöpfer aller Ding' :,:

Aufs heilige Weihnachts-Feſt. 35

4. Er liegt an ſeiner Mutter Bruſt, ihr' Milch iſt ſeine Speiſ', an dem die Engel ſehn ihr' Luſt, denn er iſt Davids Reis :,:

5. Das aus ſein'm Stamm entſprießen ſollt' in dieſer letzten Zeit, durch welchen Gott aufrichten wollt' ſein Reich und Chriſtenheit :,:

6. Er wechſelt mit uns wunderlich, Fleiſch und Blut nimmt Er an, und gibt uns in ſein's Vaters Reich die klare Gottheit dran :,: a)

7. Er wird ein Knecht und ich ein Herr, das mag ein Wechſel ſein, wie könnt' es doch ſein freundlicher das Herze-Jeſulein :,: ?

8. Heut ſchleußt er wieder auf die Thür zum ſchönen Paradeis, der Cherub a) ſteht nicht mehr dafür, ihm ſei Lob, Ehr' und Preis :,:

Nicolaus Herrmann, 1561.

42. Mein Gott der wahre Gottes Sohn hat mich ja hoch geliebet, daß er von ſeines Himmels Thron ſich in dies Elend giebet, und wird ein Knecht auf Erden, nimmt an ſich unſer Sunden-Leid, erwirbet die Gerechtigkeit, dadurch wir ſelig werden.

2. Sieh da, der Schöpfer aller Ding' in dieſer Krippen lieget, zwar die Geſtalt, ſo gar gering, für aller Welt nichts tüget, bringt uns doch hoch zu Ehren. Sein' Armuth macht uns ewig reich, ihm ſelber und den Engeln gleich. Wer könnte mehr begehren?

3. Ach mein herzliebes Jeſulein! laß michs zu Herzen nehmen, ja laß mich ganz Dein eigen ſein und Deiner gar nicht ſchämen. Du biſt mein Heil und Freude, macheſt mich vom Tod und Sünden frei, daß ich dort ewig dankbar ſey, auch hier in Lieb und Leide.

Eccard Leichner, um 1630.

---

a) Da er unſer Fleiſch annimmt verſetzt er uns in Gottes Reich und zeucht uns göttliche Herrlichkeit an.

a) Gen. 3, 24.

FIGURE 22

PAGES 34 AND 35, BUFFALO SYNOD HYMNAL

CHAPTER IX

EVANGELISCH-LUTHERISCHES KIRCHEN-GESANG-BUCH

BUFFALO SYNOD, 1842

This chorale text book presents an unusual situation in which the book was issued before the synod of which it was to serve could be organized. As the title page reveals, the book was issued in 1842, while the Buffalo Synod came into existence three years later, in 1845.

In Germany, in the year 1817, the Prussian king Frederick William III proposed a Union between the Lutheran and the Reformed churches. The proposal was approved by most of the churches, and was put into effect, sometimes by force. Among the objectors were those who came to America and formed the Buffalo Synod.

> Among the Separatists, or "Old Lutherans," as they were called, were some who ultimately came to this country because of their fidelity to their confession. Rev. Johannes A. A. Grabau, pastor of St. Andrew's Church, Erfurt (born 1804, died 1879), a graduate of Halle, made his opposition so prominent that he was deposed from office and imprisoned for a year. Emmigration being finally determined upon, he sailed, with one thousand adherents, from Hamburg, in July, 1839. The most of the colony settled in Buffalo, N. Y., and its neighborhood, where four churches under his care sprung up, and an institution (Martin Luther College) began to train candidates for the ministry. From these foundations there was formed in 1845 the Buffalo Synod, or "Synod of Exiles from the Lutheran

> Church in Prussia." It consisted, in the beginning, of four pastors and eighteen lay delegates. It grew little externally, but has retained a large portion of the descendants of the immigration. . . .[94]

Although this synod was of a small size, its leader, Grabau, was a man of great energy. In 1840, five years before the organization of the synod, the Martin Luther College had begun to train candidates for the ministry. Another evidence of Grabau's energy even before the founding of the synod was the hymnal which is being considered in this chapter.

> Pastor Grabau compiled a hymnal for the congregations of his synod. This hymnal is still used by the old congregations of the synod. The Buffalo Synod also had a beautiful ritual in which the pastor sang the liturgy.[95]

The Buffalo Synod was noted for its orthodoxy, observance of private confession, strict church discipline, and for its firm stand against secret societies. In keeping with these policies, their hymnal consists largely of orthodox chorale texts. The sample pages have three chorale texts of the sixteenth and seventeenth centuries as is indicated at the end of each chorale text.

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[94] Jacobs, op. cit., pp. 395-396.

[95] Neve, op. cit., pp. 271-272.

The title page may be translated as follows:

> Evangelical Lutheran Church Hymnal, including the customary older chorales of Dr. M. Luther and other pure teachers and Godly witnessess, for the advancement of piety without variation, for congregations which adhere to the unaltered Augsburg Confession.

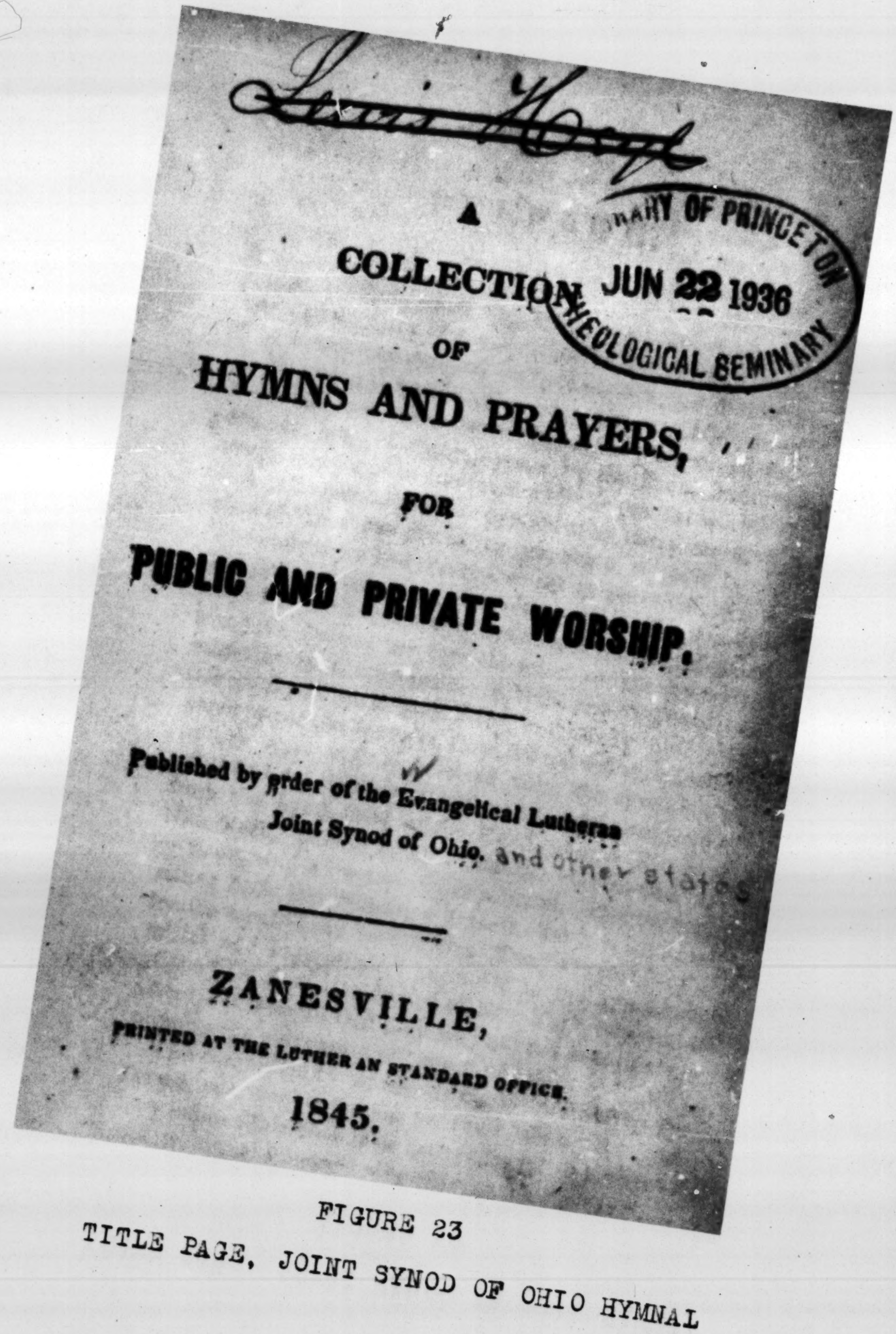
In the foreword we are informed that the book was assembled from material in thirty-three preceding books of the sixteenth, seventeenth, and eighteenth centuries. Among the books consulted were those of Leipsig, Pommerania, Thuringia, Dresden, Weimar, Arnstadt, Hamburg, Magdeburg, Brandenburg, Braunschweig, Hannover, Marburg, Halle, Berlin, and the 1723 Wittenberg of Paul Gerhard. Four liturgical books known as "Kirchen Ordung" or "Kirchen Agende" were also consulted. The foreword is signed by Grabau and the hymnal committee of the Lutheran congregation in Buffalo which included Grabau, E. Krieg, and M. Hachmann. Although this would seem to indicate the book was a committee project, it is quite likely that most of the work was that of Grabau who was easily the dominating figure of the Buffalo Synod.

Following the foreword there is an index of the chorale texts. Unlike most chorale books, there is no table of contents. The 491 chorale texts are arranged under forty headings beginning with Advent and carrying out the liturgical year and other occasions of the church year. In keeping with the doctrinal position of this synod, almost all of the texts are of the sixteenth and seventeenth centuries with only a few from the early eighteenth century. Quite often the texts include words of explanation at the end of the texts . Sometimes the explanation appears in the course of the text.

At the close of most of the forty sections of the book are prayers, collects, and responses. This unusual arrangement eliminates the need for an appendix of such material. The book ends with two pages of corrections of printing errors.

The copy used to illustrate this book may be found at the Lutheran Theological Seminary in Philadelphia. The same edition is in the Concordia Seminary Library, St. Louis, as well as the second edition of 1848. The 1848 edition includes an appendix of Epistles and Gospels, and the Life and Death of Christ as recorded by the four evangelists and arranged by D. Johann Bugenhagen.

No music is provided and so some companion book of chorale tunes was needed. Chorale melodies are indicated except where the text has its own melody.



A

COLLECTION

OF

HYMNS AND PRAYERS,

FOR

PUBLIC AND PRIVATE WORSHIP.

Published by order of the Evangelical Lutheran
Joint Synod of Ohio. and other states

ZANESVILLE,
PRINTED AT THE LUTHERAN STANDARD OFFICE.
1845.

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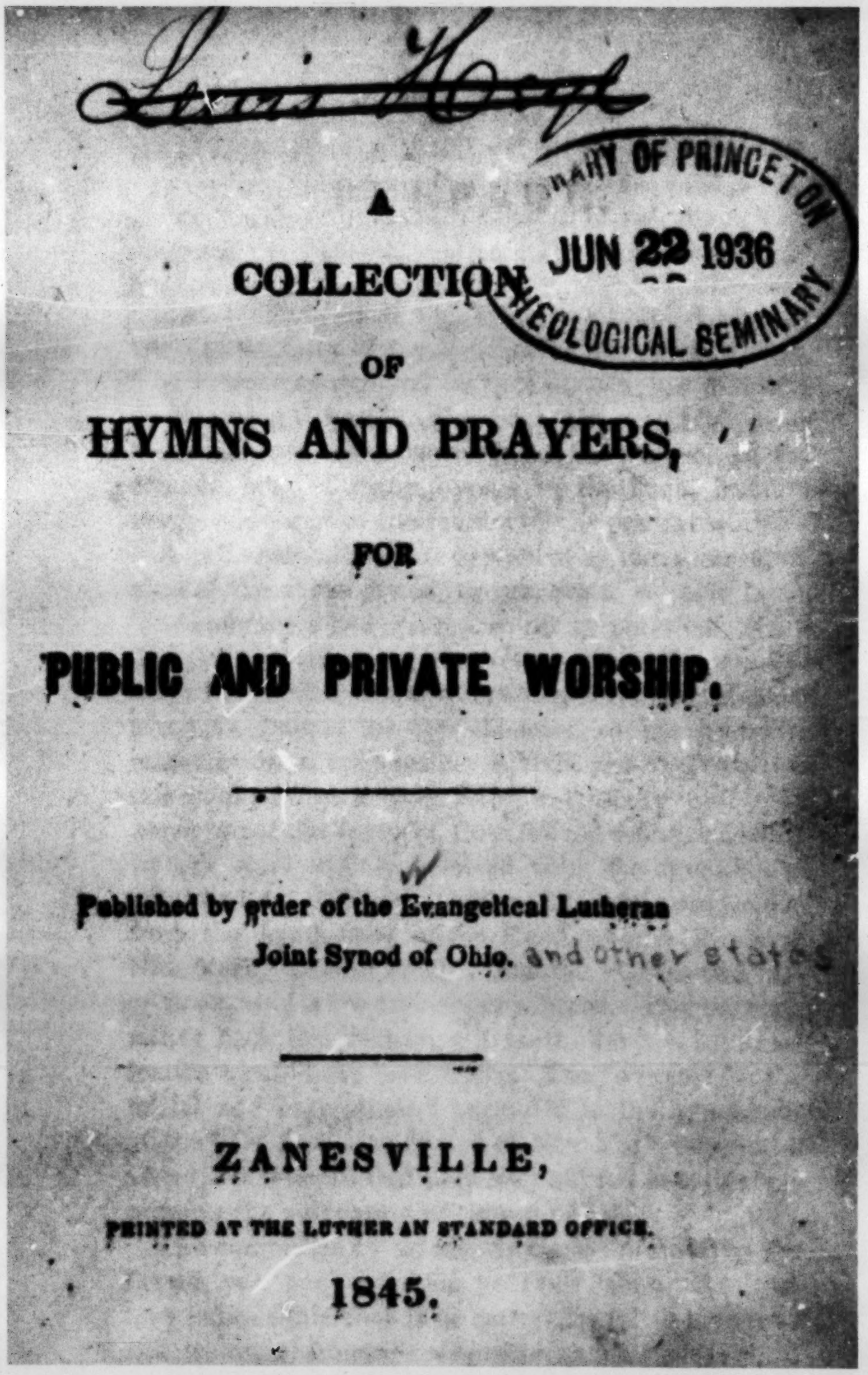
FIGURE 23
TITLE PAGE, JOINT SYNOD OF OHIO HYMNAL



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HEOLOGICAL SEMINARY

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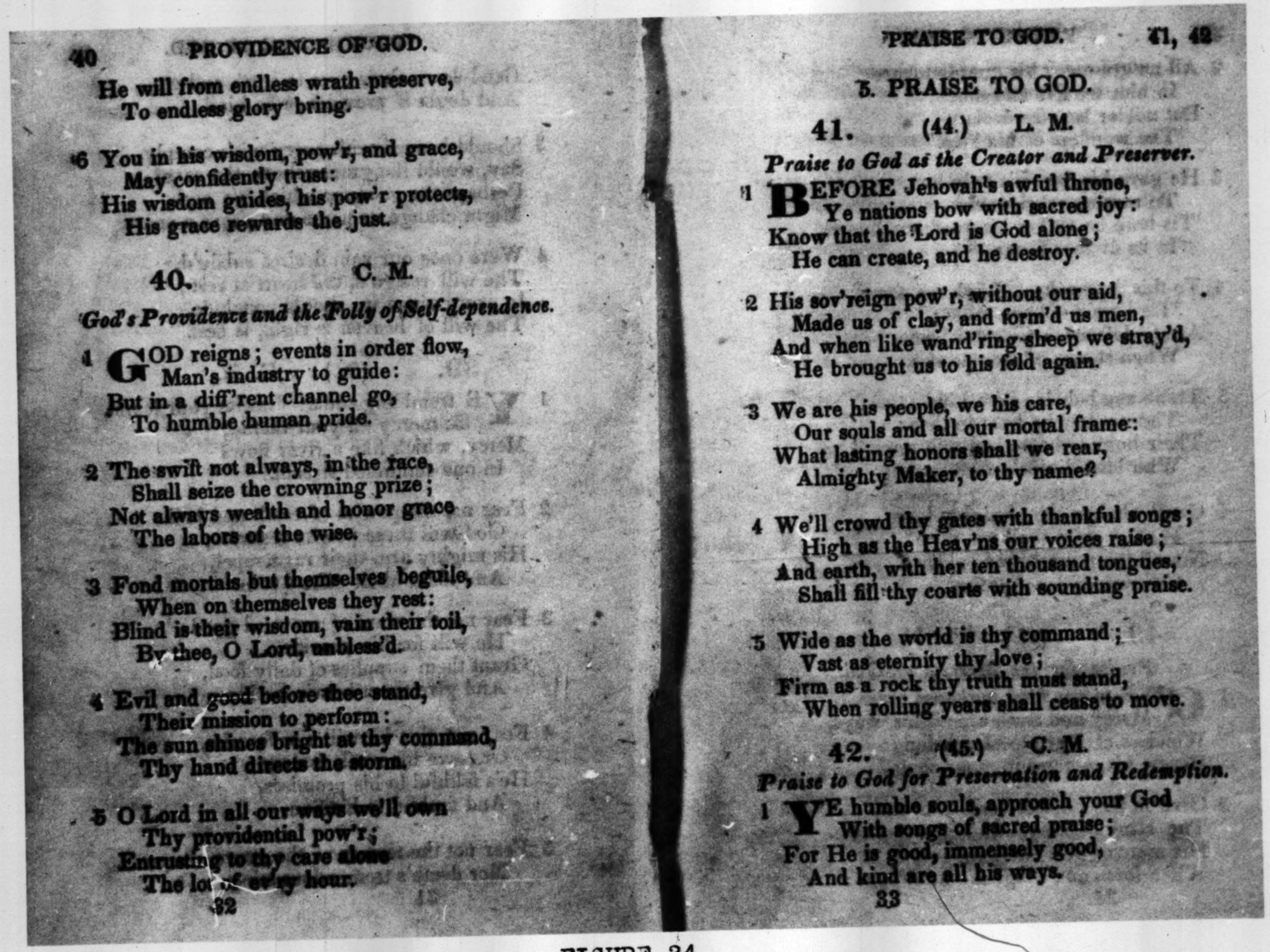
TITLE PAGE, JOINT SYNOD OF OHIO HYMNAL



He will from endless wrath preserve,
To endless glory bring.

6 You in his wisdom, pow'r, and grace,
May confidently trust:
His wisdom guides, his pow'r protects,
His grace rewards the just.

40. C. M.

God's Providence and the Folly of Self-dependence.

1 GOD reigns; events in order flow,
Man's industry to guide:
But in a diff'rent channel go,
To humble human pride.

2 The swift not always, in the race,
Shall seize the crowning prize;
Not always wealth and honor grace
The labors of the wise.

3 Fond mortals but themselves beguile,
When on themselves they rest:
Blind is their wisdom, vain their toil,
By thee, O Lord, unbless'd.

4 Evil and good before thee stand,
Their mission to perform:
The sun shines bright at thy command,
Thy hand directs the storm.

5 O Lord in all our ways we'll own
Thy providential pow'r;
Entrusting to thy care alone
The lot of ev'ry hour.

5. PRAISE TO GOD.

41. (44.) L. M.

Praise to God as the Creator and Preserver.

1 BEFORE Jehovah's awful throne,
Ye nations bow with sacred joy:
Know that the Lord is God alone;
He can create, and he destroy.

2 His sov'reign pow'r, without our aid,
Made us of clay, and form'd us men,
And when like wand'ring sheep we stray'd,
He brought us to his fold again.

3 We are his people, we his care,
Our souls and all our mortal frame:
What lasting honors shall we rear,
Almighty Maker, to thy name?

4 We'll crowd thy gates with thankful songs;
High as the Heav'ns our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

5 Wide as the world is thy command;
Vast as eternity thy love;
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

42. (45.) C. M.

Praise to God for Preservation and Redemption.

1 YE humble souls, approach your God
With songs of sacred praise;
For He is good, immensely good,
And kind are all his ways.

FIGURE 24
PAGES 32 AND 33, JOINT SYNOD OF OHIO HYMNAL

CHAPTER X

A COLLECTION OF HYMNS AND PRAYERS,
FOR
PUBLIC AND PRIVATE WORSHIP

JOINT SYNOD OF OHIO, 1845

In the late eighteenth century a steady stream of Pennsylvania-German immigrants began to move westward into the newly opened territory of Ohio. Among the early Lutheran home missionaries at the turn of the century were John Stauch, Wm. Geo. Forster, and Paul Henkel. In regard to doctrine, Neve has this to say about the beliefs of the pioneers served by these missionaries:

> . . . Their Lutheranism was not strongly confessional, as was that of the founders of the Buffalo and the Missouri Synods; but it was of the milder, unionistic type, the outgrowth of Halle pietism. To be sure, the struggle for existence on the frontier in some instances must have resulted in a weakening, if not a deadening, of spiritual life; but as a rule this was not the case. When the Pennsylvania-German moved out into a new country, he took his Bible, Starck's Prayer Book, hymnal, and catechism along, and the well-thumbed pages of such books, still held as priceless heirlooms by some of their descendants, bear witness to the fact that they were diligently used. . . .[96]

---

[96] Neve, op. cit., pp. 251-252.

The first sort of organization of the new churches in Ohio took place on October 17, 1812. Rather than form an independent synod, these churches became a "Special Conference" known as the "Western District" of the Ministerium of Pennsylvania. Four years later, in 1816, they resolved to petition the mother-synod for authority to form a separate synod. The petition was granted, and on Oct. 14, 1818, the "General Conference of the Evangelical Lutheran Preachers in the State of Ohio" was organized. In 1831 when the synod was divided into districts, the title "Evangelical Lutheran Joint Synod of Ohio and Adjacent States" was adopted. From its very beginning the Ohio Synod was a bilingual body. Its minutes were always published in both English and German, and both languages were used in the conduct of its services. In the period from 1830-1855 there was a change in the direction of conservative Lutheranism which was reflected in its hymnody.

> The foresight of the prevalence of English in the General Synod had kept the Synod of Ohio, organized in 1818 on missionary ground, from joining in its formation. But provision was early made for English services, at which the General Synod's Hymns was used. The Joint Synod of Ohio and other states was formed in 1833, and kept its independence in the interests of strictly confessional Lutheranism. It is therefore not surprising that Synod discovered "the strange bias of many hymns in the book [of the General Synod]."

> This, and the difficulty and expense of obtaining books from the East led to the publication of A Collection of Hymns and Prayers for public and private worship. . . . Its compilers were required to make the General Synod's book, as already considerably in use, their basis, and they added some hymns from the N.Y. Collection and the Episcopal "Prayer Book Collection." A very churchly collection could not have been made from these sources, but a much better collection than these 453 hymns could readily have been made. To avoid the "bias" of the old book, such hymns as "Jesus, Lover of my Soul," "Rock of Ages," "Love Divine, all loves excelling," and "When I survey the wondrous cross," were passed by. The new book belongs to the school of Watts. He and Doddridge and Steele furnish more than half the hymns, while Wesley and the writers of the Revival have less than forty.
>
> The book did not satisfy the churches, and after various resolutions in the several districts, the Joint Synod published Collection of Hymns for public and private worship. Published by order of the Evangelical Lutheran Joint Synod of Ohio. Columbus (n.p., second edition, 1855; third edition, 1858; fourth edition, 1863). . . .[97]

The 458 hymns are organized under the following ten headings with various sub-headings:

I Of God
II Fall and Depravity of Man
III Christ
IV Holy Spirit
V Means of Grace
VI The Christian
VII The Church
VIII Consumation of Things
IX Special Occasions
X Dismissions

---

[97] Benson, op. cit., pp. 419-420.

Rev. Bird voices an observation of the arrangement of this book which was similar to others of the same period:

> This arrangement is more churchly than anything we have had hitherto, (if we except the Tennessee book, which is rather a caricature of churchliness than the thing itself,) but not so much so as we might expect from the Ohio Synod, nor sufficiently so to satisfy that body in later years. Except the rather absurd placing of such subjective topics as Repentance and Faith under the purely objective head of "Holy Spirit," it is respectable enough: though it is better to honestly express the great Festival and Seasons, than merely to imply them. We do not see why people who believe in the facts which those names represent, should be afraid to come out and say Advent, Christmas, Epiphany, Passion, Easter, Pentecost. But our Ohio brethren have done that since.[98]

Hymn 41 on the sample page carries also the number 44 in parenthesis. The second number refers to the number of the hymn in the General Synod book of 1828. Hymns with no number in parenthesis were drawn from other sources such as the New York book of 1814.

The book is arranged in this manner. A table of contents follows the title page and a brief foreword. The 458 hymn texts that follow the table of contents have no music so that a suitable tune of the proper meter was required from some other source. Following the hymn texts there is a table of first lines. Prayers for various occasions complete the book.

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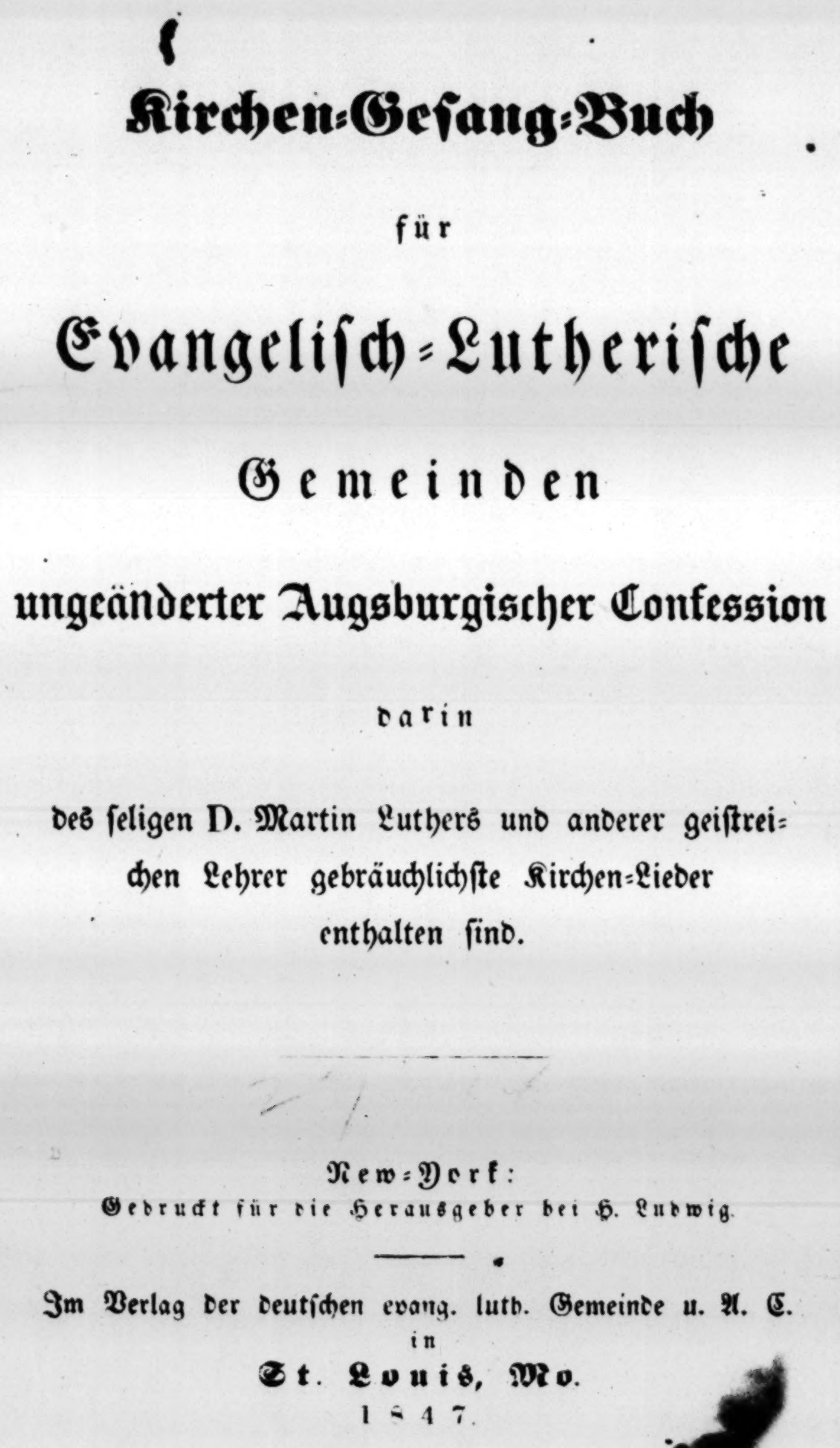
[98] Bird, op. cit., pp. 214-215.

The Benson Collection at Princeton Theological Seminary contains the copy of this book used by the writer.



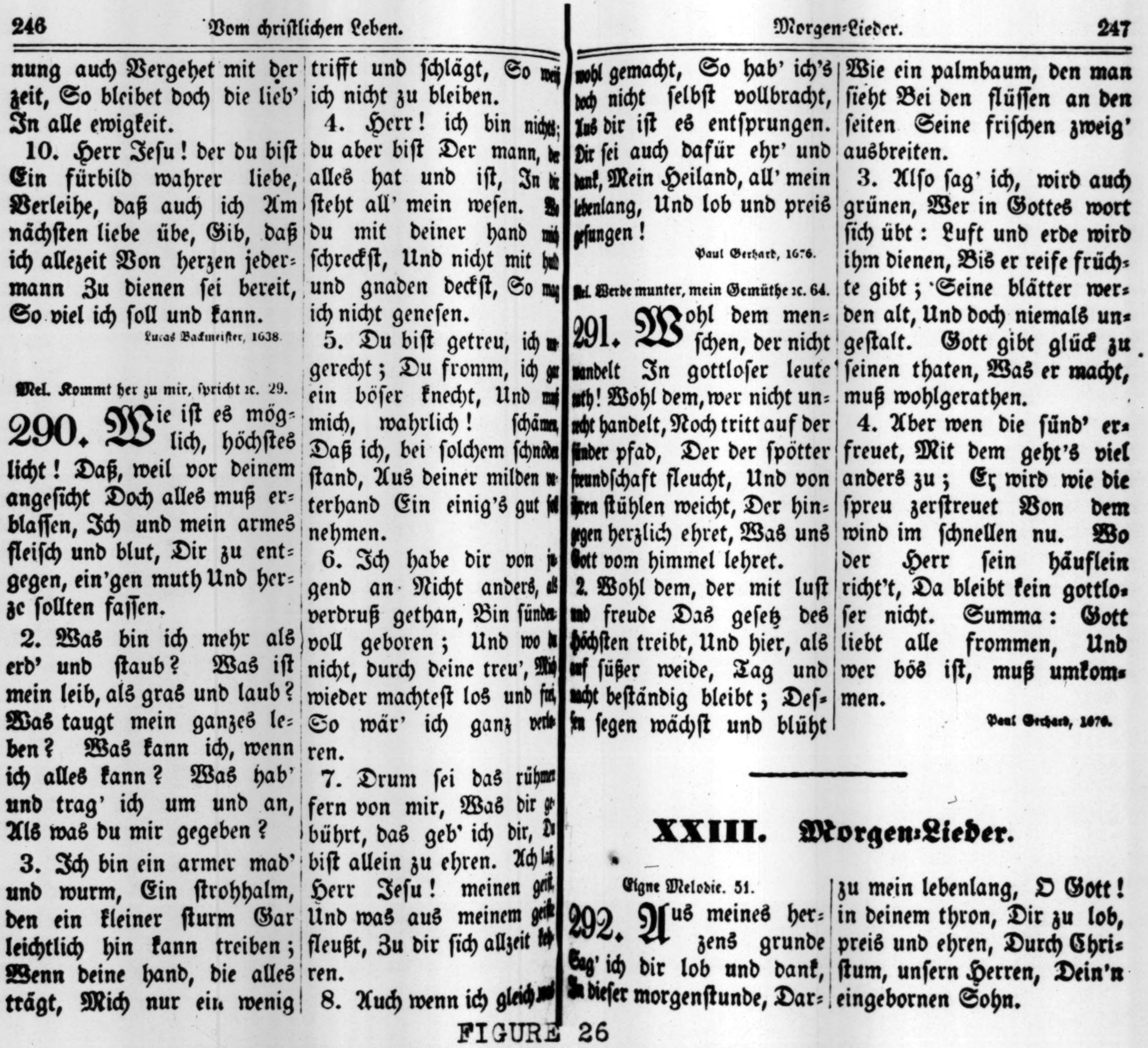
Kirchen-Geſang-Buch
für
Evangeliſch-Lutheriſche
Gemeinden
ungeänderter Augsburgischer Confession
darin
des ſeligen D. Martin Luthers und anderer geiſtreichen Lehrer gebräuchlichſte Kirchen-Lieder
enthalten ſind.

New-York:
Gedruckt für die Herausgeber bei H. Ludwig.

Im Verlag der deutſchen evang. luth. Gemeinde u. A. C.
in
St. Louis, Mo.
1847.

FIGURE 25

TITLE PAGE, MISSOURI SYNOD HYMNAL



246 Vom chriſtlichen Leben.

nung auch Vergehet mit der zeit, So bleibet doch die lieb' In alle ewigkeit.

10. Herr Jeſu! der du biſt Ein fürbild wahrer liebe, Verleihe, daß auch ich Am nächſten liebe übe, Gib, daß ich allezeit Von herzen jedermann Zu dienen ſei bereit, So viel ich ſoll und kann.

Lucas Backmeiſter, 1638.

Mel. Kommt her zu mir, ſpricht ꝛc. 29.

290. Wie iſt es möglich, höchſtes licht! Daß, weil vor deinem angeſicht Doch alles muß erblaſſen, Ich und mein armes fleiſch und blut, Dir zu entgegen, ein'gen muth Und herze ſollten faſſen.

2. Was bin ich mehr als erd' und ſtaub? Was iſt mein leib, als gras und laub? Was taugt mein ganzes leben? Was kann ich, wenn ich alles kann? Was hab' und trag' ich um und an, Als was du mir gegeben?

3. Ich bin ein armer mad' und wurm, Ein ſtrohhalm, den ein kleiner ſturm Gar leichtlich hin kann treiben; Wenn deine hand, die alles trägt, Mich nur ein wenig trifft und ſchlägt, So weiß ich nicht zu bleiben.

4. Herr! ich bin nichts; du aber biſt Der mann, der alles hat und iſt, In dir ſteht all' mein weſen. Wo du mit deiner hand mich ſchreckſt, Und nicht mit huld und gnaden deckſt, So mag ich nicht geneſen.

5. Du biſt getreu, ich ungerecht; Du fromm, ich gar ein böſer knecht, Und muß mich, wahrlich! ſchämen, Daß ich, bei ſolchem ſchnöden ſtand, Aus deiner milden vaterhand Ein einig's gut ſoll nehmen.

6. Ich habe dir von jugend an Nicht anders, als verdruß gethan, Bin ſündenvoll geboren; Und wo du nicht, durch deine treu', Mich wieder machteſt los und frei, So wär' ich ganz verloren.

7. Drum ſei das rühmen fern von mir, Was dir gebührt, das geb' ich dir, Du biſt allein zu ehren. Ach laß, Herr Jeſu! meinen geiſt Und was aus meinem geiſte fleußt, Zu dir ſich allzeit kehren.

8. Auch wenn ich gleich was

Morgen=Lieder. 247

wohl gemacht, So hab' ich's doch nicht ſelbſt vollbracht, Aus dir iſt es entſprungen. Dir ſei auch dafür ehr' und dank, Mein Heiland, all' mein lebenlang, Und lob und preis geſungen!

Paul Gerhard, 1676.

Mel. Werde munter, mein Gemüthe ꝛc. 64.

291. Wohl dem menſchen, der nicht wandelt In gottloſer leute rath! Wohl dem, wer nicht unrecht handelt, Noch tritt auf der ſünder pfad, Der der ſpötter freundſchaft fleucht, Und von ihren ſtühlen weicht, Der hingegen herzlich ehret, Was uns Gott vom himmel lehret.

2. Wohl dem, der mit luſt und freude Das geſetz des Höchſten treibt, Und hier, als auf ſüßer weide, Tag und nacht beſtändig bleibt; Deſſen ſegen wächſt und blüht Wie ein palmbaum, den man ſieht Bei den flüſſen an den ſeiten Seine friſchen zweig' ausbreiten.

3. Alſo ſag' ich, wird auch grünen, Wer in Gottes wort ſich übt: Luft und erde wird ihm dienen, Bis er reife früchte gibt; Seine blätter werden alt, Und doch niemals ungeſtalt. Gott gibt glück zu ſeinen thaten, Was er macht, muß wohlgerathen.

4. Aber wen die ſünd' erfreuet, Mit dem geht's viel anders zu; Er wird wie die ſpreu zerſtreuet Von dem wind im ſchnellen nu. Wo der Herr ſein häuflein richt't, Da bleibt kein gottloſer nicht. Summa: Gott liebt alle frommen, Und wer bös iſt, muß umkommen.

Paul Gerhard, 1676.

XXIII. Morgen=Lieder.

Eigne Melodie. 51.

292. Aus meines herzens grunde Sag' ich dir lob und dank, In dieſer morgenſtunde, Darzu mein lebenlang, O Gott! in deinem thron, Dir zu lob, preis und ehren, Durch Chriſtum, unſern Herren, Dein'n eingebornen Sohn.

FIGURE 26

PAGES 246 AND 247, MISSOURI SYNOD HYMNAL

CHAPTER XI

KIRCHEN-GESANG-BUCH

MISSOURI SYNOD, 1847

That part of the Lutheran Church in America popularly know as the Missouri Synod owes its origin to circumstances similar to those that led to the establishment of the Buffalo Synod in New York. The Rev. Martin Stephan, pastor of St. John's Church, Dresden, Germany, from 1810 to 1837, was trained at Halle and Leipsig. As a pastor he preached confessional Lutheranism with the fervor of a pietist. At that time in Germany rationalism was the prevailing philosophy in and out of the church. A visit to Germany by Dr. Kurtz in the interest of the Seminary at Gettysburg convinced Stephan that emigration to America was the only solution to his dilemma.

In November, 1838, the emigrants, who were variously reported in number from six hundred and fifty-five to eight hundred, left Bremen in five ships under the leadership of Rev. Stephan. In January, 1839, four of the five ships arrived at New Orleans. The fifth ship was lost at sea. By February 19, the immigrants had arrived at St. Louis. Soon after their arrival misfortune overtook them. Stephan, who had proved himself an eloquent and forceful leader, had convinced some of his followers to elect him bishop and to give unconditional obedience to his word. At his command a majority of them moved from St. Louis to Perry county more than one hundred miles to the south.

Among the pastors who came with these people to St. Louis was Carl Ferdinand Wilhelm Walther. Before long he realized the error of Stephan's ways, and he led a movement that deposed Stephan in a public debate at Altenburg, Missouri.

Walther was now the leader of the Saxony immigrants, a position that he strengthened by the founding of a periodical, Der Lutheraner, on September 7, 1844. Before long meetings were held with other groups of Germans relative to the founding of a synod based on views expressed by Walther in Der Lutheraner. The organization took place on April 26, 1847, in St. Paul's church, Chicago. The original title of the synod was Deutsche evangelish-lutherische Synode von Missouri, Ohio, und anderen Staaten (German Evangelical-Lutheran Synod of Missouri, Ohio, and other states). From the beginning, German was the official language since these people had not made sufficient contacts with English-speaking people to be able to use their language. In time that was to change.

Through the kindness of Dr. Walter E. Buszin, the writer was provided with this information about the Kirchen Gesang-Buch.

> The need of a hymnbook became apparent to Dr. Walther, and in November, 1845, he brought the matter to the attention of the members of his congregation. Those interested were asked to meet the following Thursday to discuss problems involved. At this meeting (November 17) the following resolutions were adopted:
>
> 1. That the congregation introduce the hymnbook.
> 2. That the congregation handle the project.
> 3. That the hymnbook contain 500 pages.
> 4. That in order to raise the money, Messrs. Nieman and Graeber are to gather subscriptions, which are to be paid in advance.
> 5. That the price of a bound copy is to be 75 cents, unbound, 50 cents.
>
> In January of the following year three additional meetings were held to consider whether the book should be printed in New York or in St. Louis; to borrow the amount still missing for the printing from the cemetery fund and the church treasury, and to appoint a hymnbook committee, consisting of Pastor Walther and Messrs. Barthel, Tschirpe, Wichmann, Roschke, Pechmann, and Axt. It was not until the end of that year that the congreagation finally decided to have H. Ludwig in New York do the printing, which was to be similar to that of the "Hauspostille". Only 1,500 copies were to be bound. In May of 1847 the congregation decided, among other details, that Mr. Barthel was to handle the sale of the hymnbook in St. Louis. No doubt this was F. W. Barthel, the first Treasurer of Synod.
>
> Instead of receiving royalty or a fee, the pastors who worked on the compilation of the hymnbook were to receive as many free copies as they needed for the members of their families. The new hymnbook was introduced in August, 1847. Late in that year the

congregation decided to order a second edition of 1,000 copies, inasmuch as the first edition was almost sold out. The congregation had decided to have the printing plates shipped to St. Louis, but at a meeting early the following year postponed action. The plates were finally sent to St. Louis in 1856 for the purpose of producing a new edition.

In October, 1848, the congregation resolved to give Dr. Walther five cords of winter wood together with a week's salary in appreciation of his ardous labors in connection with his work on the hymnbook.

The local pastoral conference in November, 1848, asked through Pastor Buenger whether it would be possible to add an appendix to the hymnal which would include the Epistles, the Gospels, the Passion Story, and a description of the Destruction of Jerusalem. Mr. Barthel was to write to New York regarding the matter. We are not told what action was taken but in the April 17, 1849, issue the "Lutheraner" carried an announcement of the "Gesangbuch" with the additions.

Desiring to keep the hymnal up to date, Trinity Congregation, in September, 1856, elected a new hymnal committee, consisting of Messrs. Wiebusch, Sr., Saxer, and Pfau, and Teachers Ernst and Roschke. This committee was to deal with the "Bibelgesellschaft" concerning a reprint. The following month the committee reported that it would be better to have the printing done in St. Louis because of the new mechanical steam presses, also because orders could be filled faster and the work could be directed better. The committee was also instructed to prepare a contract with Mr. Wiebusch, head of the A. Wiebusch Printing Co., for the printing and binding of the hymnals.

The plates had now been shipped to St. Louis but had been damaged in shipment, according to a report Mr. Wiebusch made in the March, 1857, meeting of the congregation. Apparently Teacher Ernst had been elected treasurer of the hymnal committee, since at the same meeting he reported a balance of about $1,000 in the treasury, of which $600 were disposable.

Mr. Wiebusch presented his contract in the May

> meeting. But at the same time Mr. Niedner, who had been printing the "Lutheraner" at the time, announced that he was willing to print and bind the hymnal for thirty or forty cents per copy. The congregation immediately accepted this offer.
>
> . . . .
>
> Apparently the hymnal production and sale continued at a normal pace until December, 1860, when the congregation considered transferring the agency to the general agent of Synod. Mr. Volkening, however, complained that he would sustain a loss if the agency were to be taken away from him so suddenly. The congregation, therefore, decided to let him keep the agency until September, 1861.
>
> . . . In November Mr. Volkening presented a report on the hymnal. . . . But the congregation stated that the account was not clear and asked that it be itemized and explained. When Mr. Volkening was not ready to report in the following meeting, the congregation demanded that a report be made in two weeks. At the same time the congregation resolved once more to hand the hymnal over to Synod on condition that the income be turned over to Concordia Seminary and that Synod enlarge the hymnal later with an appendix. The official transfer was not made until March, 31, 1862. In the meantime the accounts of Mr. Volkening had all been straightened out.[99]

From the preceding description the official status of this book was slow in arriving. Like the periodical, Der Lutheraner, it began as the project of Dr. Walther and his Trinity congregation. Quite likely it was accepted by other churches in the synod, and in effect became the representative book of the synod long before the date of synodical authorization.

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[99] O.A. Dorn, "Early Printing in the Missouri Synod," Concordia Historical Institute Quarterly, vol. XXIV, no. 1, April 1951, pp. 6-9.

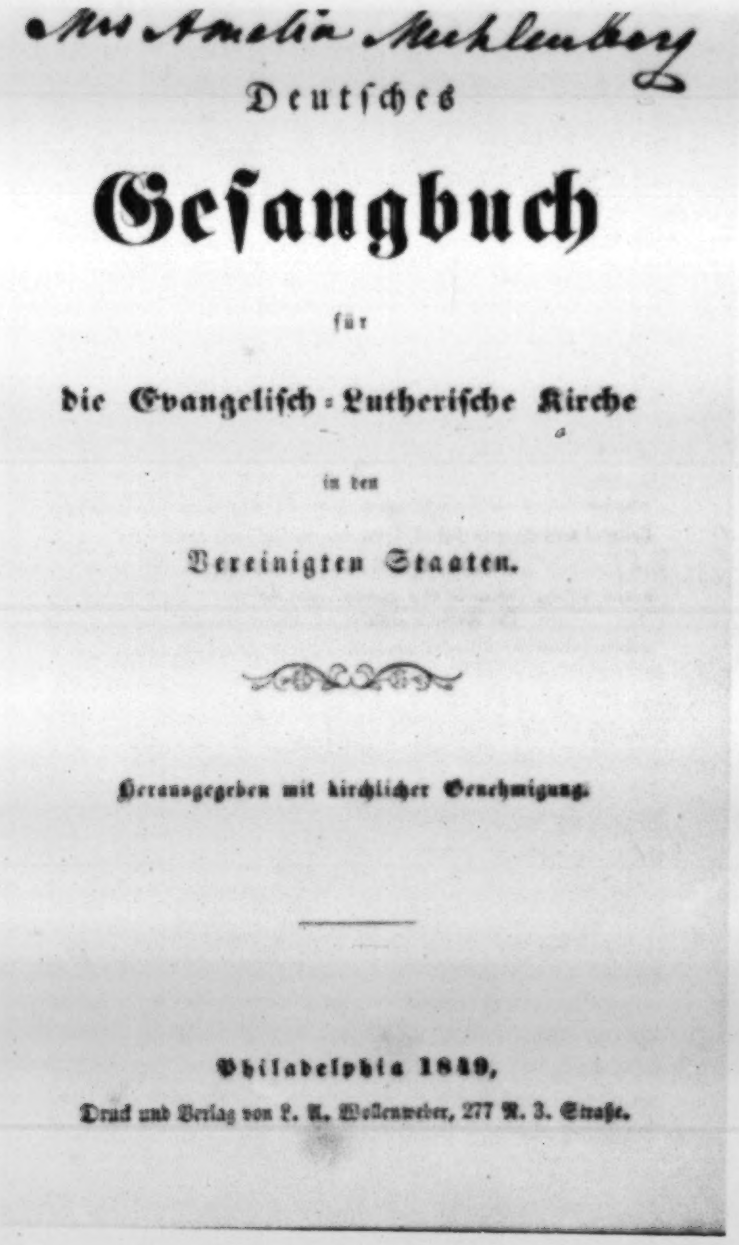
The title page contains the following information:

> Hymnal for the Evangelical Lutheran Congregations of the unaltered Augsburg Confession in which are contained the customary hymns of the pious Dr. Martin Luther and other spiritual teachers. New York: Printed for the above churches by H. Ludwig. Published by the German Evangelical Lutheran Congregation of the unaltered Augsburg Confession in St. Louis, Mo., 1847.

A table of contents follows the title page in which the book is arranged under thirty-one liturgical and occasional headings. An alphabetical index of texts is then provided. The 437 texts have no music, but melodies are indicated by name and with a number that refers to a melody index which follows the texts. The chorale texts are mostly from the orthodox and confessional periods of the sixteenth and seventeenth centuries with a few from the eighteenth century. Thirty-four of the thirty-six chorales of Luther are included as are forty from the pen of Gerhard.

The melody index which follows the chorale texts is evidently arranged in 103 different metrical classifications even though it is not so indicated. An appendix contains prayers, a litany, antiphons, the small catechism of Luther, and the Augsburg Confession.

The pages of the Kirchen-Gesang-Buch illustrating this chapter came from the copy at the Concordia Seminary in St. Louis. Princeton Theological Seminary has copies of the years 1832, 1838, and 1865, while Union Theological Seminary in New York has copies of 1848, 1849, and 1883.



Mrs Amelia Muchlenberg

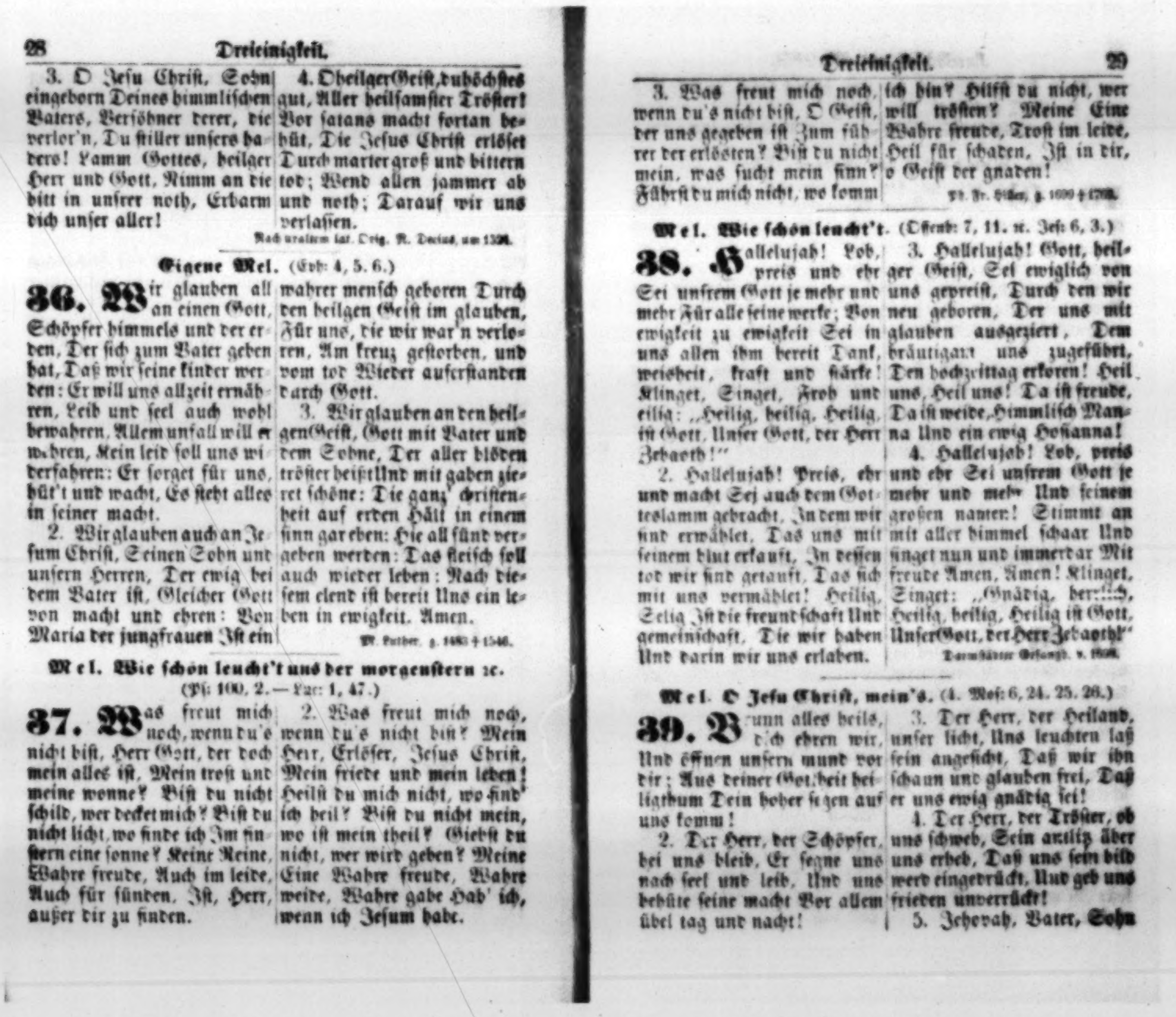
Deutſches
Geſangbuch
für
die Evangeliſch-Lutheriſche Kirche
in den
Vereinigten Staaten.

Herausgegeben mit kirchlicher Genehmigung.

Philadelphia 1849,
Druck und Verlag von L. A. Wollenweber, 277 N. 3. Straße.

FIGURE 27

TITLE PAGE, DEUTSCHES GESANGBUCH



28 Dreieinigkeit.

3. O Jeſu Chriſt, Sohn eingeborn Deines himmliſchen Vaters, Verſöhner derer, die verlor'n, Du ſtiller unſers haders! Lamm Gottes, heilger Herr und Gott, Nimm an die bitt in unſrer noth, Erbarm dich unſer aller!

4. O heilger Geiſt, du höchſtes gut, Aller heilſamſter Tröſter! Vor ſatans macht fortan behüt, Die Jeſus Chriſt erlöſet Durch marter groß und bittern tod; Wend allen jammer ab und noth; Darauf wir uns verlaſſen.

Nach uraltem lat. Orig. N. Decius, um 1526.

Eigene Mel. (Eph: 4, 5. 6.)

36. Wir glauben all an einen Gott, Schöpfer himmels und der erden, Der ſich zum Vater geben hat, Daß wir ſeine kinder werden: Er will uns allzeit ernähren, Leib und ſeel auch wohl bewahren, Allem unfall will er wehren, Kein leid ſoll uns widerfahren: Er ſorget für uns, hüt't und wacht, Es ſteht alles in ſeiner macht.

2. Wir glauben auch an Jeſum Chriſt, Seinen Sohn und unſern Herren, Der ewig bei dem Vater iſt, Gleicher Gott von macht und ehren: Von Maria der jungfrauen Iſt ein wahrer menſch geboren Durch den heilgen Geiſt im glauben, Für uns, die wir war'n verloren, Am kreuz geſtorben, und vom tod Wieder auferſtanden durch Gott.

3. Wir glauben an den heilgen Geiſt, Gott mit Vater und dem Sohne, Der aller blöden tröſter heißt Und mit gaben zieret ſchöne: Die ganz' chriſtenheit auf erden Hält in einem ſinn gar eben: Hie all ſünd vergeben werden: Das fleiſch ſoll auch wieder leben: Nach dieſem elend iſt bereit Uns ein leben in ewigkeit. Amen.

M. Luther, g. 1483 † 1546.

Mel. Wie ſchön leucht't uns der morgenſtern ꝛc.
(Pſ: 100, 2. — Luc: 1, 47.)

37. Was freut mich noch, wenn du's nicht biſt, Herr Gott, der doch mein alles iſt, Mein troſt und meine wonne? Biſt du nicht ſchild, wer decket mich? Biſt du nicht licht, wo finde ich Im finſtern eine ſonne? Keine Reine, Wahre freude, Auch im leide, Auch für ſünden, Iſt, Herr, außer dir zu finden.

2. Was freut mich noch, wenn du's nicht biſt? Mein Herr, Erlöſer, Jeſus Chriſt, Mein friede und mein leben! Heilſt du mich nicht, wo find' ich heil? Biſt du nicht mein, wo iſt mein theil? Giebſt du nicht, wer wird geben? Meine Eine Wahre freude, Wahre weide, Wahre gabe Hab' ich, wenn ich Jeſum habe.

Dreieinigkeit. 29

3. Was freut mich noch, wenn du's nicht biſt, O Geiſt, der uns gegeben iſt Zum führer der erlöſten? Biſt du nicht mein, was ſucht mein ſinn? Führſt du mich nicht, wo komm ich hin? Hilfſt du nicht, wer will tröſten? Meine Eine Wahre freude, Troſt im leide, Heil für ſchaden, Iſt in dir, o Geiſt der gnaden!

Ph. Fr. Hiller, g. 1699 † 1769.

Mel. Wie ſchön leucht't. (Offenb: 7, 11. ꝛc. Jeſ: 6, 3.)

38. Hallelujah! Lob, preis und ehr Sei unſrem Gott je mehr und mehr Für alle ſeine werke; Von ewigkeit zu ewigkeit Sei in uns allen ihm bereit Dank, weisheit, kraft und ſtärke! Klinget, Singet, Froh und eilig: „Heilig, heilig, Heilig iſt Gott, Unſer Gott, der Herr Zebaoth!“

2. Hallelujah! Preis, ehr und macht Sei auch dem Gotteslamm gebracht, In dem wir ſind erwählet, Das uns mit ſeinem blut erkauft, In deſſen tod wir ſind getauft, Das ſich mit uns vermählet! Heilig, Selig Iſt die freundſchaft Und gemeinſchaft, Die wir haben Und darin wir uns erlaben.

3. Hallelujah! Gott, heilger Geiſt, Sei ewiglich von uns gepreiſt, Durch den wir neu geboren, Der uns mit glauben ausgeziert, Dem bräutigam uns zugeführt, Den hochzeittag erkoren! Heil uns, Heil uns! Da iſt freude, Da iſt weide, Himmliſch Manna Und ein ewig Hoſianna!

4. Hallelujah! Lob, preis und ehr Sei unſrem Gott je mehr und mehr Und ſeinem großen namen! Stimmt an mit aller himmel ſchaar Und ſinget nun und immerdar Mit freude Amen, Amen! Klinget, Singet: „Gnädig, herrlich, Heilig, heilig, Heilig iſt Gott, Unſer Gott, der Herr Zebaoth!“

Darmſtädter Geſangb. v. 1698.

Mel. O Jeſu Chriſt, mein's. (4. Moſ: 6, 24. 25. 26.)

39. Brunn alles heils, dich ehren wir, Und öffnen unſern mund vor dir; Aus deiner Gottheit heiligthum Dein hoher ſegen auf uns komm!

2. Der Herr, der Schöpfer, bei uns bleib, Er ſegne uns nach ſeel und leib, Und uns behüte ſeine macht Vor allem übel tag und nacht!

3. Der Herr, der Heiland, unſer licht, Uns leuchten laß ſein angeſicht, Daß wir ihn ſchaun und glauben frei, Daß er uns ewig gnädig ſei!

4. Der Herr, der Tröſter, ob uns ſchweb, Sein antlitz über uns erheb, Daß uns ſein bild werd eingedrückt, Und geb uns frieden unverrückt!

5. Jehovah, Vater, Sohn

FIGURE 28

PAGES 28 AND 29, DEUTSCHES GESANGBUCH

CHAPTER XII

DEUTSCHES GESANGBUCH
MINISTERIUM OF PENNSYLVANIA, NEW YORK SYNOD, AND SYNOD OF WEST PENNSYLVANIA, 1849

Three synods contributed to the publication of this hymnal; the Ministerium of Pennsylvania, the New York Synod, and the West Pennsylvania Synod. The issuance of another German hymnal was prompted by the continued use of the German language by many churches at this late date, together with certain objections to the Erbauliche Lieder-Samlung which was still being used by some of these congregations.

During the nineteenth century the strong Pennsylvania synod was known officially as "The German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States." In 1882 the word "German" was removed from the title. This almost fanatical adherence to the German language required devotional materials in that language. It also caused the loss of great numbers of members to other denominations where the English language was in use.

The situation with the New York Synod was not as acute. As early as 1751 Muhlenberg was conducting English services in New York where he used the Psalmodia Germanica.

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The situation with the New York Synod was not as acute. As early as 1751 Muhlenberg was conducting English services in New York where he used the _Psalmodia Germanica_.

When an official hymnal was issued in 1814, it was an English hymn book and not a German chorale book. The West Pennsylvania Synod began as a special conference of the Ministerium of Pennsylvania. Due to the difficulty of transportation and communication, the Pennsylvania Ministerium decided in the early nineteenth century to form special conferences in the outlying areas of their synod. These conferences would conduct their own affairs, and at less frequent intervals they would send delegates to the meetings of the parent organization. When the conference became the West Pennsylvania Synod in 1825, it also became a member of the General Synod. Although the English element was stronger in the New York and the West Pennsylvania Synods than in the Ministerium of Pennsylvania, yet there were many churches in which the German language was still in use.

Until the year 1849 the Erbauliche Lieder-Samlung of 1786 was still the official German hymnal of the Pennsylvania and New York Synods. However, many congregations were turning to other German books published in America to overcome their objections to the 1786 book. To correct this situation and to try to make a more acceptable book, these three synods authorized the compiling and publishing of this new book.

The preface to the Deutsches Gesangbuch provides certain essential information. Even though the book was compiled by a committee of the three synods, it was largely the work of the Rev. Dr. C. R. Demme, chairman of the committee of the Pennsylvania Synod. The committee regretted that in many churches the Erbauliche Lieder-Samlung, 1786, had been replaced by other books as they felt that the change had been a loss rather than a gain for the church. They admitted the objections to the book as being its great size, high price, great length and unusual meters of many of the hymns, and its lack of hymns upon many topics. To correct these objections a new book was needed which would retain the better features of the old book.

Certain principles were followed in the making of the book. First of all, the texts chosen were to conform to the doctrines and confessions of the church. A variety of hymns were to be chosen from different centuries, not just the sixteenth and seventeenth centuries. The book was to contain church hymns which were the voice of the congregation generally rather than that of the individual. These hymns were to be based on scriptual truth and have the qualities of distinctness and simplicity in the confession of faith, depth and purity of feeling, clearness and force of language, and harmonious cooperation of text and melody.

Dr. Reynolds,[100] in commenting on this book, says that most of the hymns were retained from the old book. As to the changes made, he speaks as follows:

> But this substitution of other hymns in the place of those rejected is, as we have said, the most difficult part of the work which the committee were called to perform. The cause of this is very different from what it would be in English. In our language the difficulty is to find good hymns. . . But how different is it in German? There we have upwards of 70,000 hymns, well ascertained, which, at an average of fifty to each author, would give fourteen hundred writers of hymns, which is not, perhaps, half the actual number of those who have made the attempt thus to edify the church. . . . Written by such men as Luther, Hans Sachs, Paul Speratus, Matthisius, Graumann, Gerhardt, Rodigast, Rothe, Woltersdorf, Francke, Spener, Allendorff, Gellert, Klopstock, Spitta--we need only mention these and a host of other names, to remind those who are acquainted with the subject, of the manner in which German hymnology has been gradually developed, and of the perfection, richness, depth, beauty and power to which it has attained. . . . Undoubtedly we could wish to see some hymns in the book that are not in it--some of Luther's, some of Gerhardt's, some of Woltersdorf's, some of Allendorff's, but we cannot have everything, and we find nothing in this book that we would desire to exclude from it--if there is anything that does not exactly suit our taste, we know that it has long edified the church, and doubtless suits others.
>
> With respect to the changes made in the hymns we are very well satisfied with the position taken by the

---

[100] W. M. Reynolds, "The New German Hymn Book," Evangelical Review. 1:590-594, 1849-1850.

> committee. Hymns certainly are not, as they very properly observe, "to be regarded as having a canonical character, or as taking rank along side of the Confessions of the church, or left behind them by their authors as gifts that should not be touched." Their changes we think are generally judicious, and some of them made with extraordinary skill. . . .
>
> . . . .
>
> Our limits permit us only to add our most cordial concurrence in the wish which the committee express before the passage that we have just quoted, viz: "that our church (in this country) may have but one German and one English hymn-book." And we will venture to add our conviction, derived from no light examination of this subject, that in order to keep our church one, both in German and English, it is of no small importance that the hymnbook as well as the liturgy should be essentially the same in both languages. . . .[101]

The title page may be translated as:

> German Hymnal for the Evangelical Lutheran Church in the United States. Presented with the approval of the church. Philadelphia, 1849, printed and published by L. A. Wollenweber, 277 N. Third Street.

This book was commonly called the "Wollenweber" book after the name of the printer and publisher.

Ten pages of foreword follow the title page and are signed by representatives of the three synods. A table of contents arranges the book under sixteen liturgical and occasional headings. The 710 texts represent the sixteenth, seventeenth, eighteenth, and nineteenth centuries with the eighteenth century being the most prominent. An alphabetical index of texts completes the book.

---

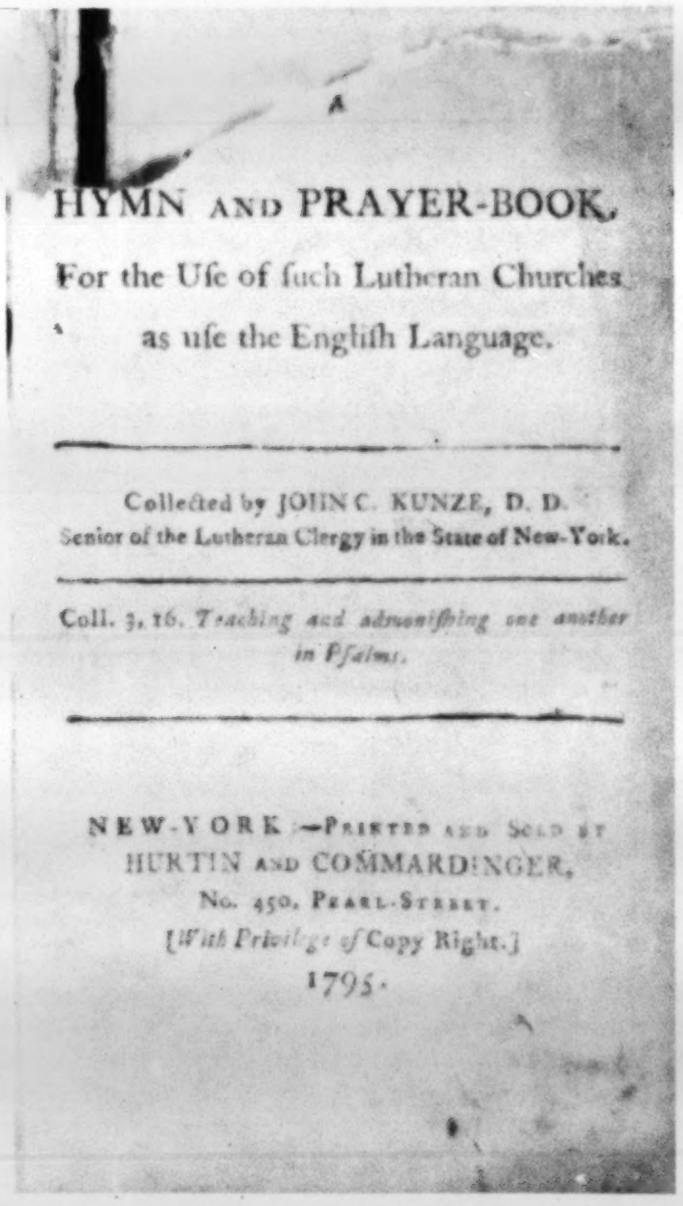
[101] Reynolds, op. cit., pp. 592-594.

Music is provided by reference to the 1813 Choral-Buch for the Erbauliche Lieder-Samlung. All but three melodies may be found there. Those for chorale texts 404, 601, and 709 are to be found in the Deutsche Harmonie of J. G. Schmauk.

Copies of this book may be found at the Lutheran Theological Seminaries in Philadelphia and Gettysburg. A copy may also be found at Wittenberg College, Springfield, Ohio.

PART III

PRIVATE VENTURES AND OTHER MATTERS



A

HYMN AND PRAYER-BOOK,
For the Uſe of ſuch Lutheran Churches
as uſe the Engliſh Language.

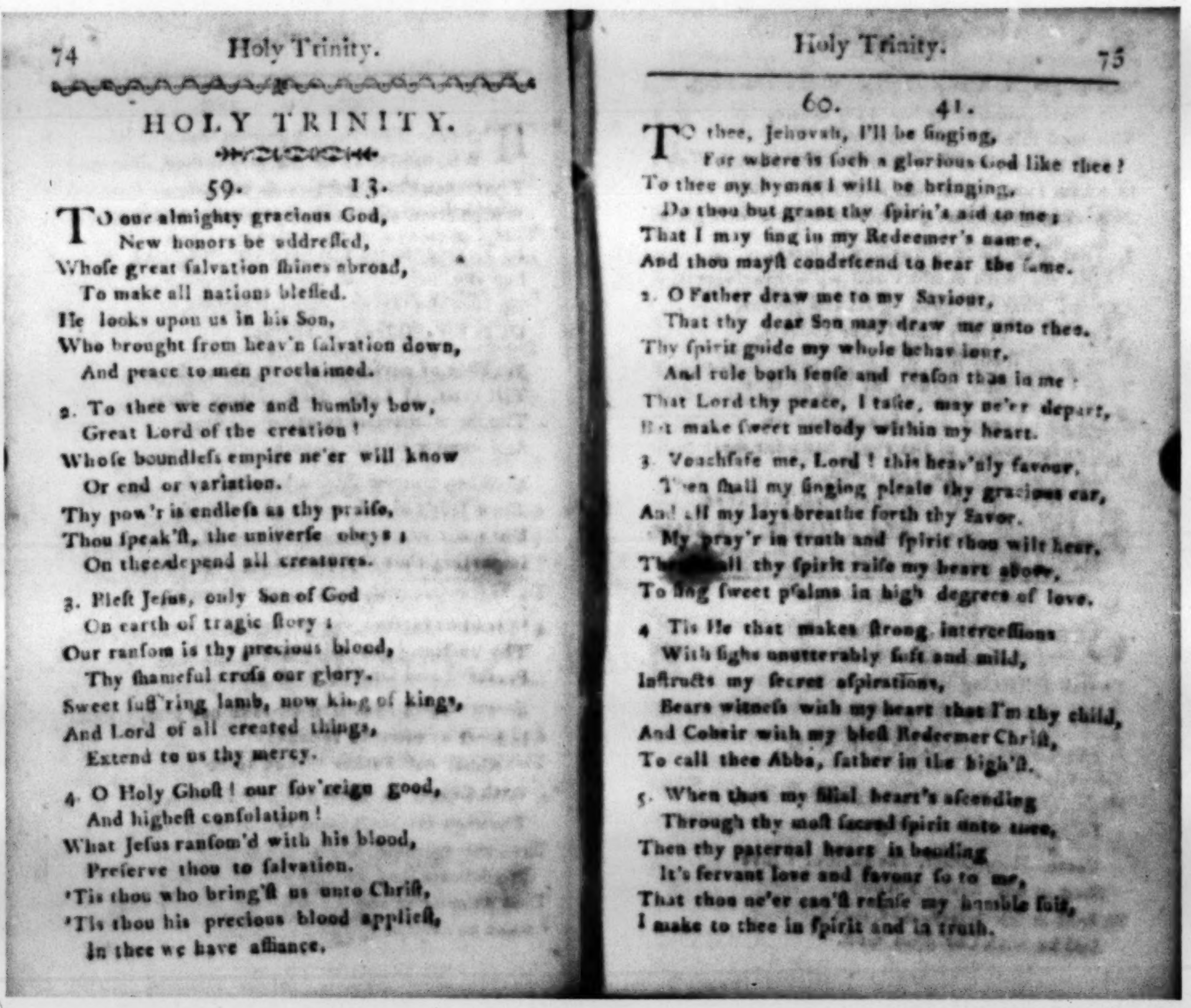
Collected by JOHN C. KUNZE, D. D.
Senior of the Lutheran Clergy in the State of New-York.

Coll. 3, 16. *Teaching and admoniſhing one another in Pſalms.*

NEW-YORK.—PRINTED AND SOLD BY
HURTIN AND COMMARDINGER,
No. 450, PEARL-STREET.
[*With Privilege of* Copy Right.]
1795.

FIGURE 29

TITLE PAGE, KUNZE'S HYMNAL



74 Holy Trinity.

HOLY TRINITY.

59. 13.

TO our almighty gracious God,
New honors be addreſſed,
Whoſe great ſalvation ſhines abroad,
To make all nations bleſſed.
He looks upon us in his Son,
Who brought from heav'n ſalvation down,
And peace to men proclaimed.

2. To thee we come and humbly bow,
Great Lord of the creation!
Whoſe boundleſs empire ne'er will know
Or end or variation.
Thy pow'r is endleſs as thy praiſe,
Thou ſpeak'ſt, the univerſe obeys;
On thee depend all creatures.

3. Bleſt Jeſus, only Son of God
On earth of tragic ſtory;
Our ranſom is thy precious blood,
Thy ſhameful croſs our glory.
Sweet ſuff'ring lamb, now king of kings,
And Lord of all created things,
Extend to us thy mercy.

4. O Holy Ghoſt! our ſov'reign good,
And higheſt conſolation!
What Jeſus ranſom'd with his blood,
Preſerve thou to ſalvation.
'Tis thou who bring'ſt us unto Chriſt,
'Tis thou his precious blood applieſt,
In thee we have affiance.

Holy Trinity. 75

60. 41.

TO thee, Jehovah, I'll be ſinging,
For where is ſuch a glorious God like thee!
To thee my hymns I will be bringing,
Do thou but grant thy ſpirit's aid to me;
That I may ſing in my Redeemer's name,
And thou mayſt condeſcend to hear the ſame.

2. O Father draw me to my Saviour,
That thy dear Son may draw me unto thee.
Thy ſpirit guide my whole behaviour,
And rule both ſenſe and reaſon thus in me:
That Lord thy peace, I taſte, may ne'er depart,
But make ſweet melody within my heart.

3. Vouchſafe me, Lord! this heav'nly favour,
Then ſhall my ſinging pleaſe thy gracious ear,
And all my lays breathe forth thy ſavor.
My pray'r in truth and ſpirit thou wilt hear,
Th[illegible]ll thy ſpirit raiſe my heart above,
To ſing ſweet pſalms in high degrees of love.

4. Tis He that makes ſtrong interceſſions
With ſighs unutterably ſoft and mild,
Inſtructs my ſecret aſpirations,
Bears witneſs with my heart that I'm thy child,
And Coheir with my bleſt Redeemer Chriſt,
To call thee Abba, father in the high'ſt.

5. When thus my filial heart's aſcending
Through thy moſt ſacred ſpirit unto thee,
Then thy paternal heart is bending
It's fervant love and favour ſo to me,
That thou ne'er can'ſt refuſe my humble ſuit,
I make to thee in ſpirit and in truth.

FIGURE 30

PAGES 74 AND 75, KUNZE'S HYMNAL

CHAPTER XIII

THREE ENGLISH BOOKS

A Hymn and Prayer-Book. Kunze, 1795. Dr. John Christopher Kunze studied theology at Leipzig, and taught for several years in a school of higher learning. Together with two sons of Muhlenberg who had been trained at Halle, he came to America in 1770. He married Muhlenberg's daughter, and became an associate preacher of St. Michael's, Philadelphia. He was also Professor of Hebrew and Oriental language in the newly-founded University of Pennsylvania.

In 1784 he accepted a call to the Lutheran church in New York. Two years later, in 1786, he was the leading spirit in the formation of the New York Synod. The English language had been in use in the New York church since at least 1751 when it was used for occasional evening services. Kunze was sympathetic to this idea and wished to further it. For this reason he composed his Hymn and Prayer-Book.

> . . . Kunze had first of all to provide a body of hymns from the German that could be sung to the original melodies. The two available sources he commanded were Gaine's reprint of Psalmodia Germanica and the English Moravian Collection of 1789, which he regarded as "an excellent collection." From these he took in about equal number some 150 hymns. He had then to choose the most desirable English hymns, of whose sources he knew little, and whose language he imperfectly comprehended. Of these he included about 70, with

> Watts in the lead, followed by Chas. Wesley, Newton and other evangelical hymn writers, with two by Bishop Ken and one by Erskine. To an appendix he relegated six hymns of his own, five by his assistant, George Strebeck, and four by J. F. Ernst, a pastor in the Albany region: of these some are translations from the German, and the others sound as if they were. The Lutheran and Moravian, Wesleyan and Evangelical, strains thus mingle in this pioneer hymn book; but on the whole the Moravian seems to predominate.[102]

As to the literary value of this book, it must be admitted that it is of rather poor quality. Mention has already been made of the roughness of the translations in the Psalmodia Germanica which supplied about one-third of the hymns in this book. The original verses were as bad or worse since none of the three men who contributed hymns to the appendix had the necessary command of the English language to compose real poetic verse.

In addition to the hymns there is a great amount of prose material in the book. A preface covers three pages and is followed by a table of contents. Then come the hymns which are followed by the prose material including a liturgy, the Epistles and Gospels for the year, Luther's Shorter Catechism, Fundamental Questions, the Order of Salvation, the Christian Duties, a short account of the Christian

---

[102] Benson, op. cit., pp. 411-412.

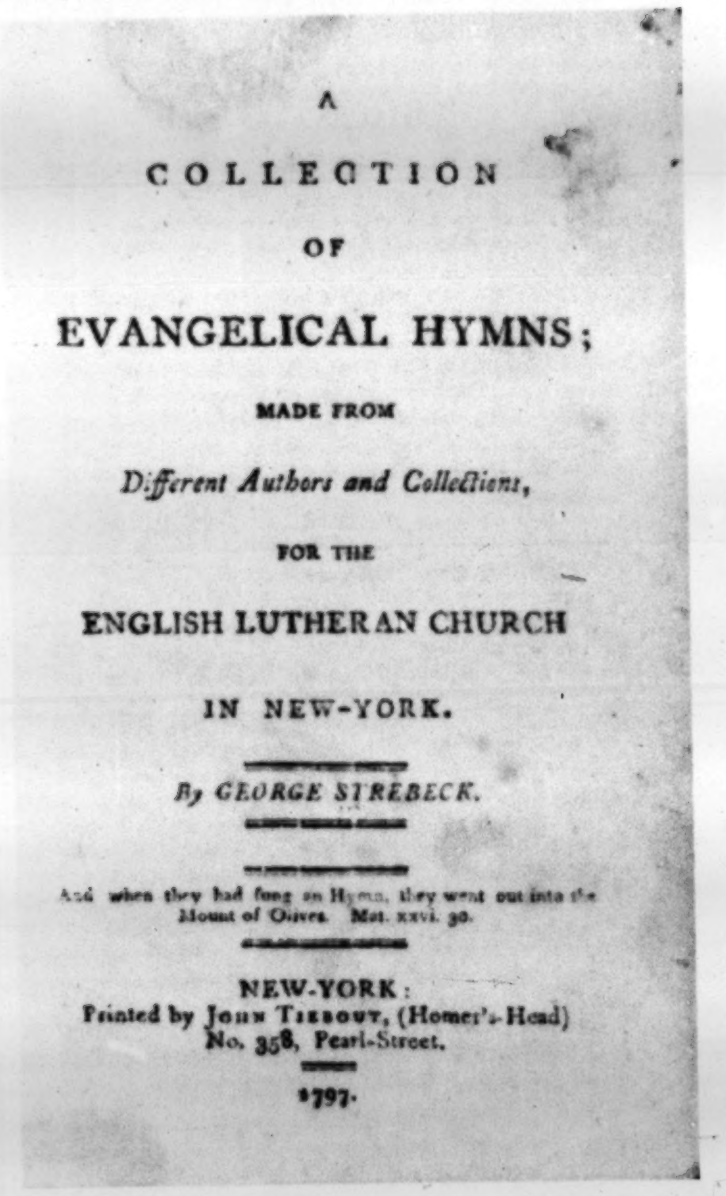
Religion, a short account of the Lutheran Church, the seven Penitential Psalms, and some forms of Prayer.

The 240 hymns are arranged under twenty-two headings which begin with the liturgical year of Advent, Christmas, New Year, Lent, Easter, Ascension, Whit Sunday, and Trinity. The remaining fifteen headings provide for the various occasions with which the church is concerned during the course of the church year.

Like many of the books published in America for Lutherans, it did not contain music. It did, however, have an unusual provision for music which may be seen by referring to the sample pages. Each hymn has two numbers at its beginning. The number to the left is the simple numerical order of the hymn in the book. The number to the right refers to the chorale tune to which it was to be sung. At the end of the book is a table of sixty chorale tunes. The proper tune was chosen from this list according to the right-hand number at the head of the hymn. For example, hymn 59 should be sung to chorale tune number 13, and hymn 60 should be sung to chorale tune number 41.

Benson sums up Kunze's place in American Lutheran Hymnody in the following:

Kunze was thus the first hymn book editor, and he



A
COLLECTION
OF
EVANGELICAL HYMNS;
MADE FROM
Different Authors and Collections,
FOR THE
ENGLISH LUTHERAN CHURCH
IN NEW-YORK.

By GEORGE STREBECK.

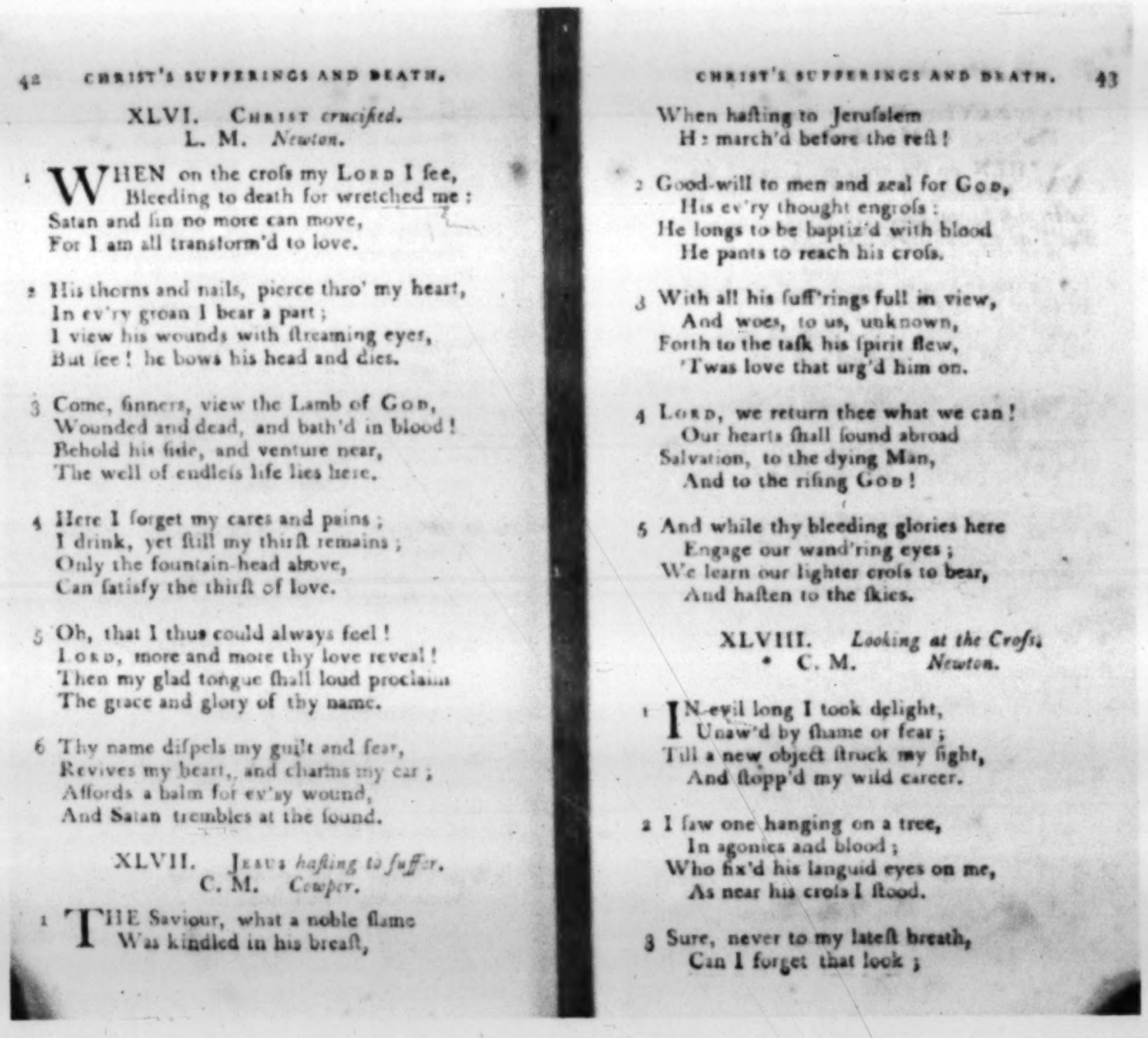
And when they had ſung an Hymn, they went out into the
Mount of Olives. Mat. xxvi. 30.

NEW-YORK:
Printed by JOHN TIEBOUT, (Homer's-Head)
No. 358, Pearl-Street.

1797.

FIGURE 31

TITLE PAGE, STREBECK'S HYMNAL



42 CHRIST'S SUFFERINGS AND DEATH.

XLVI. CHRIST *crucified.*
L. M. *Newton.*

1 WHEN on the croſs my LORD I ſee,
Bleeding to death for wretched me :
Satan and ſin no more can move,
For I am all transform'd to love.

2 His thorns and nails, pierce thro' my heart,
In ev'ry groan I bear a part ;
I view his wounds with ſtreaming eyes,
But ſee ! he bows his head and dies.

3 Come, ſinners, view the Lamb of GOD,
Wounded and dead, and bath'd in blood !
Behold his ſide, and venture near,
The well of endleſs life lies here.

4 Here I forget my cares and pains ;
I drink, yet ſtill my thirſt remains ;
Only the fountain-head above,
Can ſatisfy the thirſt of love.

5 Oh, that I thus could always feel !
LORD, more and more thy love reveal !
Then my glad tongue ſhall loud proclaim
The grace and glory of thy name.

6 Thy name diſpels my guilt and fear,
Revives my heart, and charms my ear ;
Affords a balm for ev'ry wound,
And Satan trembles at the ſound.

XLVII. JESUS *haſting to ſuffer.*
C. M. *Cowper.*

1 THE Saviour, what a noble flame
Was kindled in his breaſt,

CHRIST'S SUFFERINGS AND DEATH. 43

When haſting to Jeruſalem
He march'd before the reſt !

2 Good-will to men and zeal for GOD,
His ev'ry thought engroſs :
He longs to be baptiz'd with blood
He pants to reach his croſs.

3 With all his ſuff'rings full in view,
And woes, to us, unknown,
Forth to the taſk his ſpirit flew,
'Twas love that urg'd him on.

4 LORD, we return thee what we can !
Our hearts ſhall ſound abroad
Salvation, to the dying Man,
And to the riſing GOD !

5 And while thy bleeding glories here
Engage our wand'ring eyes ;
We learn our lighter croſs to bear,
And haſten to the ſkies.

XLVIII. *Looking at the Croſs.*
• C. M. *Newton.*

1 IN evil long I took delight,
Unaw'd by ſhame or fear ;
Till a new object ſtruck my ſight,
And ſtopp'd my wild career.

2 I ſaw one hanging on a tree,
In agonies and blood ;
Who fix'd his languid eyes on me,
As near his croſs I ſtood.

3 Sure, never to my lateſt breath,
Can I forget that look ;

FIGURE 32

PAGES 42 AND 43, STREBECK'S HYMNAL

was and his associates the first hymn writers, of English-speaking Lutheranism in America. His book contributed little in the way of materials toward a Lutheran Hymnody; and yet he indicated, and according to his opportunities followed out, the three lines on which such Hymnody must develop:--the Englishing of the best Lutheran hymns, the selection of the most available English hymns, and the writing of hymns by American Lutherans.[103]

A Collection of Evangelical Hymns. Strebeck, 1797.

The circumstances under which the author of this book entered the Lutheran ministry are related by Dr. Kreider in the following:

> A major problem in the Ministerium had to do with the introduction of English into the New York City congregation.
>
> Kunze was a German-speaking pastor, but when he came to New York City he recognized that English preaching should be added to the German. He himself tried to preach in English but he had difficulty with the language. Tradition has it that on one occasion he preached upon the text "God is not willing that any should perish." Some mischievous young men listening at the church door ridiculed Kunze's pronunciation of English and circulated the story that they had heard Kunze say from the pulpit that "God is not a villain." When Kunze learned of the story he preached no more in English.
>
> Kunze's only hope was to secure an English-trained assistant. But while the Lutheran Church was already more than one hundred and thirty years old in this country, Lutheran pastors trained in English were still rare. Kunze's hope therefore had to go unfulfilled for nearly a decade.

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[103] Benson, _op_. _cit_., p. 412.

> It was not until 1794 that Kunze learned of an available candidate in the person of George Strebeck, who had been confirmed as a Lutheran in Baltimore, Maryland, but had afterward connected himself with the Methodist Church. He had then become an itinerant preacher in that church but had not been ordained. Upon his marriage however he felt that he could no longer continue as an itinerant preacher.
>
> Kunze interviewed Strebeck and found "as much as can be determined in a brief examination, that he had not given up the principles of the Evangelical [Lutheran] Church." He then offered him the position of assistant.
>
> Upon further testing, Kunze became so favorably impressed with the young man that he recommended him to the Ministerium of New York, whereupon in October, 1794, he was licensed "to perform all ministerial acts, under the supervision of the Senior."
>
> Strebeck's work the ensuing two years was acceptable and he was approved for ordination by the Ministerium.[104]

As a part of his ordination Strebeck promised not to accept a call from any dissatisfied or seditious persons of any established congregation. Nine months after his solemn declaration, in June, 1797, a schismatic English Lutheran congregation under his leadership was incorporated. This church, which was formed from members of Dr. Kunze's German church, was known as the "English Lutheran Church Zion," and was the first English Lutheran congregation organized in America.

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[104] Kreider, *op. cit.*, pp. 32-33.

The New York Synod reprimanded Strebeck for his aid in furthering the schism in Dr. Kunze's church, and in 1800 he confessed his error and asked that his church be admitted to Synod. This was granted, but then, early in 1804, Strebeck went to the Episcopal Church for ordination and tried to persuade his congregation to go with him. Most of the members refused, but those who did go with him organized St. Stephen's Episcopal Church of which he became rector in 1805. Quite naturally, Strebeck was then excluded from the New York Synod.

From the preface of Strebeck's book we are informed that it was published for his congregation because of the unsuitableness of the meters of Kunze's book.

The table of contents following the preface arranges the book under twenty headings, liturgical and occasional except for Advent.

> Of the hymns, 299 in number, 48 only are taken from Dr. Kunze's book; and of these but ten, with three others by John Wesley, are translated from the German. This is a great and sudden change; but it is in human nature to pass violently from one extreme to another. The contents of the first book were two-thirds of German origin: in the second, published but two years later, Fatherland was allowed to publish but one-twenty-third. Of the English hymns, Watts has supplied 82; Charles Wesley 15; Newton 18; Doddridge 17; Cowper 11; Steele 11; The Stennets 8; Beddome 7; Hart 5; Fawcet, Medley, Davies, and Burnhaw 3 each; Addison,

> Mason, Toplady, Gibbons, Stocker, Swain, Turner, 2 each; and authors various and anonymous the remainder.
> The book, thus constituted, has no special character of its own, and presents no further claims on our attention: unless in introducing four doxologies, where Dr. Kunze had none, in affixing the authors names to nearly half the hymns, and in containing, entire and unaltered, John Wesley's noble translation of "Befiehl du deine Wege." Its literary merit is passable, for that day, even good. Some 80 of the hymns are such as a severe, and as many more such as an ordinary, taste would retain. As far as it goes, it is for its date a respectable production; and we know a number of standard collections in use now, that are not much better.[105]

Hymn XLVIII on the sample page bears an asterisk which identifies it as having been in Kunze's collection.

No music is included in the book, but at the head of each hymn the meter is indicated. From this indication the church musician chose a suitable tune from either the German chorale or the English hymn tunes.

A Choice Selection of Evangelical Hymns. Williston, 1806. The loss of Strebeck to the Episcopal Church left Kunze without an English assistant. Since Kunze realized his own deficiency with the English language, it was important that he look for another assistant.

The only available man for Strebeck's successor was

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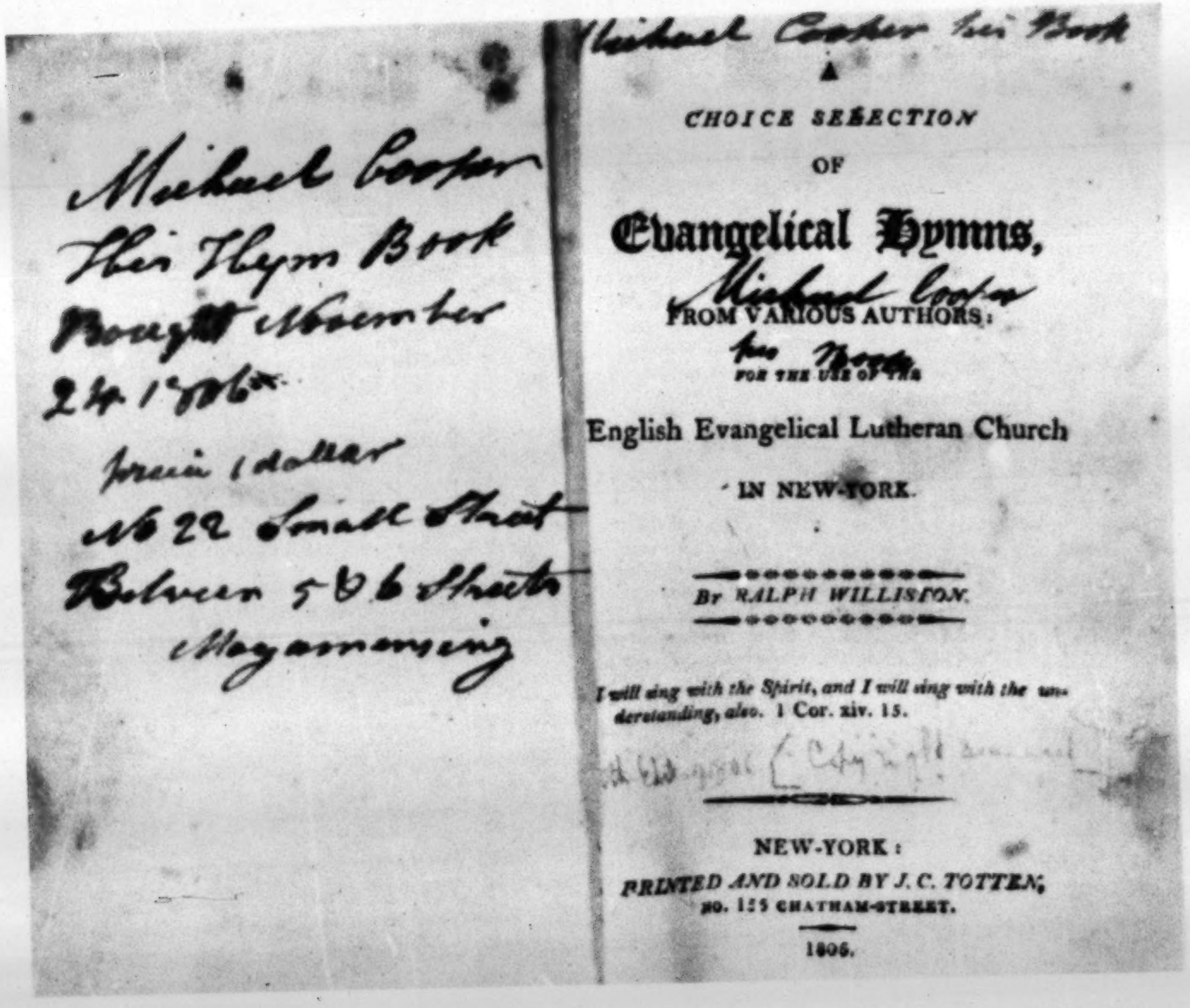
[105] Bird, *op. cit.*, pp. 31-32.



Michael Cooper
His Hymn Book
Bought November
24 1806
preis 1 dollar
No 22 Small Street
Between 5 & 6 Streets
Moyamensing

Michael Cooper his Book

A
CHOICE SELECTION
OF
Evangelical Hymns,
Michael Cooper
FROM VARIOUS AUTHORS:
[illegible]
FOR THE USE OF THE
English Evangelical Lutheran Church
IN NEW-YORK.

By RALPH WILLISTON.

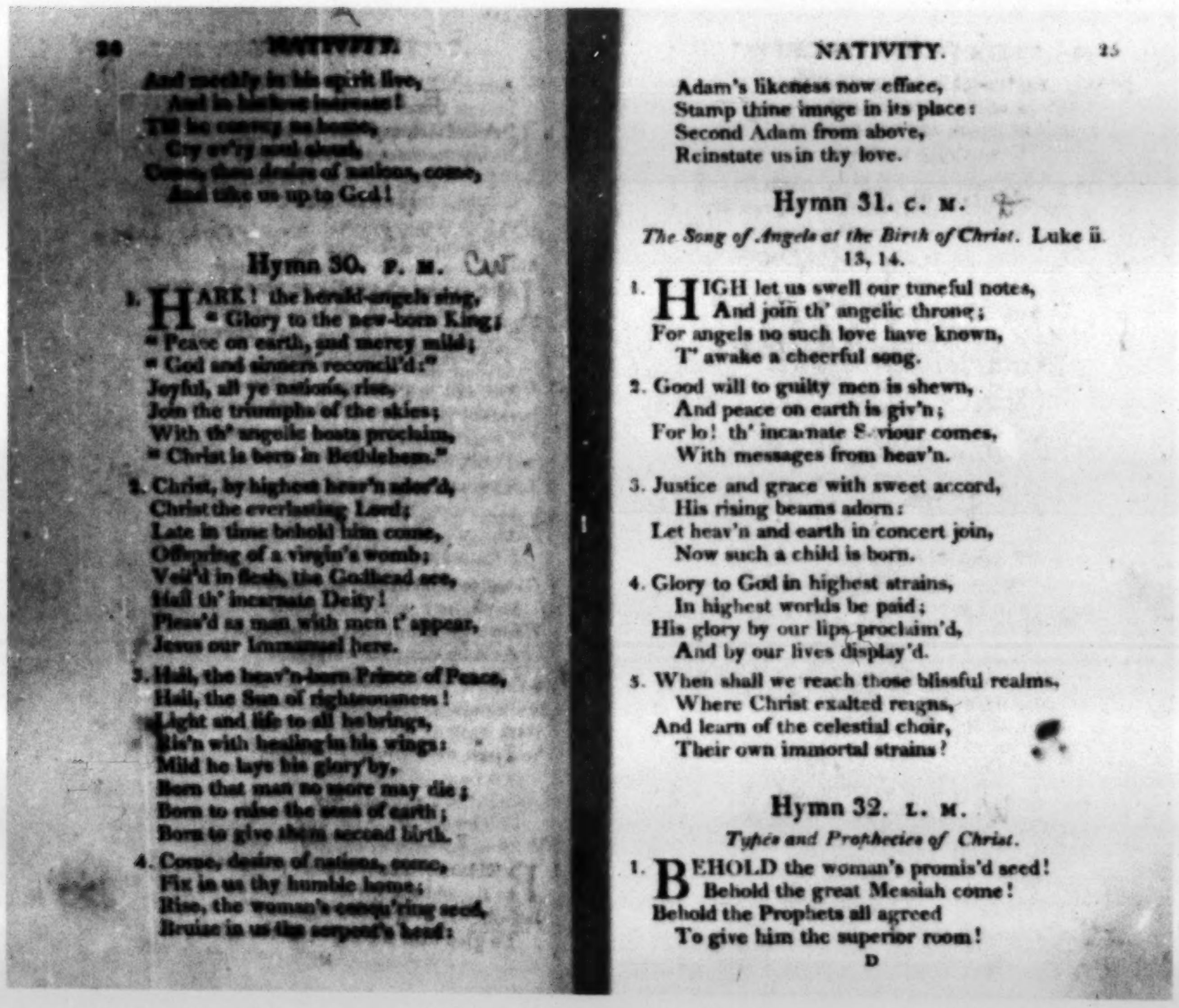
I will sing with the Spirit, and I will sing with the understanding, also. 1 Cor. xiv. 15.

[illegible] Copy right [illegible]

NEW-YORK:
PRINTED AND SOLD BY J. C. TOTTEN,
NO. 155 CHATHAM-STREET.
1806.

FIGURE 33

TITLE PAGE, WILLISTON'S HYMNAL



24 NATIVITY.

And meekly in his spirit live,
And in his love increase!
Till he convey us home,
Cry ev'ry soul aloud,
Come, thou desire of nations, come,
And take us up to God!

Hymn 30. P. M.

1. HARK! the herald-angels sing,
"Glory to the new-born King;
"Peace on earth, and mercy mild;
"God and sinners reconcil'd:"
Joyful, all ye nations, rise,
Join the triumphs of the skies;
With th' angelic hosts proclaim,
"Christ is born in Bethlehem."

2. Christ, by highest heav'n ador'd,
Christ the everlasting Lord;
Late in time behold him come,
Offspring of a virgin's womb;
Veil'd in flesh, the Godhead see,
Hail th' incarnate Deity!
Pleas'd as man with men t' appear,
Jesus our Immanuel here.

3. Hail, the heav'n-born Prince of Peace,
Hail, the Sun of righteousness!
Light and life to all he brings,
Ris'n with healing in his wings:
Mild he lays his glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.

4. Come, desire of nations, come,
Fix in us thy humble home;
Rise, the woman's conqu'ring seed,
Bruise in us the serpent's head:

NATIVITY. 25

Adam's likeness now efface,
Stamp thine image in its place:
Second Adam from above,
Reinstate us in thy love.

Hymn 31. C. M.

The Song of Angels at the Birth of Christ. Luke ii. 13, 14.

1. HIGH let us swell our tuneful notes,
And join th' angelic throng;
For angels no such love have known,
T' awake a cheerful song.

2. Good will to guilty men is shewn,
And peace on earth is giv'n;
For lo! th' incarnate Saviour comes,
With messages from heav'n.

3. Justice and grace with sweet accord,
His rising beams adorn:
Let heav'n and earth in concert join,
Now such a child is born.

4. Glory to God in highest strains,
In highest worlds be paid;
His glory by our lips proclaim'd,
And by our lives display'd.

5. When shall we reach those blissful realms,
Where Christ exalted reigns,
And learn of the celestial choir,
Their own immortal strains?

Hymn 32. L. M.

Types and Prophecies of Christ.

1. BEHOLD the woman's promis'd seed!
Behold the great Messiah come!
Behold the Prophets all agreed
To give him the superior room!

D

FIGURE 34

PAGES 24 AND 25, WILLISTON'S HYMNAL

another Methodist, Ralph Willeston, an ordained minister of that church. He accepted the call and preached his first sermon in July, 1805. In September he was presented to the Ministerium at its annual meeting and there appears to have been no question about a ready acceptance of him despite the experience with his predecessor. Kunze, now sixty-one years of age, had one more part in this story of unpredictable episodes, for the Ministerium requested "that the Senior solemnly induct or install Mr. Willeston into his congregation."

Even then there continued to be dissatisfaction and five years later, in 1810, both congregation and pastor left the Lutheran faith and went over to the Episcopal Church. . . .

. . . .

The Ministerium did not meet in 1810, and when its members came together the following year no action was taken concerning the defection of either pastor or the congregation. Nothing could be done about it anyway and doubtless everyone felt it best to forget the whole unfortunate business, filled with so much bitterness for more than a decade. Even against Willeston no action was recorded; his name was simply dropped from the ministerial roll.

Out of it all came at least one long-to-be-remembered fact--that Kunze was really a grand old man, a saint of God.[106]

Soon after Williston became Kunze's assistant he began compiling a new English hymnal.

When Ralph Williston became Strebeck's successor at Zion in 1805, the vestry and trustees requested him to make a new hymn book, as not a copy of the earlier book was to be had, and its "obvious deficiency" made reprinting inexpedient.[107]

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[106] Kreider, op. cit., p. 37.

[107] Benson, op. cit., p. 413.

The title page is followed by a statement signed by John C. Kunze, Senior of the Lutheran Clergy in New York, in which Kunze gives his approval to the book. Bird[108] assumes that this statement makes the book an official publication of the New York Synod. Other writers disagree, and, as a matter of fact, no English book was authorized until the book of 1814.

The 437 hymns which follow the preface or "advertisement" are organized under twelve principle headings and various subheadings which represent the different phases of Christian experience and worship. The liturgical year, which was evident in the order of the books of Kunze and Strebeck, is dissipated throughout the book in such a way that it is almost unrecognizable.

> This arrangement, it will be seen at once, though in no respect positively offensive, is, like its predecessors, and increasingly so, deficient, weak, negative where it should be positive. The whole plan and temper of the work, indeed, are Presbyterian, Methodist, cosmopolite English, Broad Church, anything else as much as Lutheran. The authorship of the hymns shows this. The German matter, so largely used by Dr. Kunze, is almost entirely thrown aside. There are eight translations by John Wesley, with the origin of four of which Williston was doubtless unacquainted, and which, we need hardly say, are all vigorous and graceful

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[108] Bird, op. cit., p. 32.

> English poems: and at the end of the Passion hymns are put seven, transferred from Kunze's volume. . . . Of these fifteen hymns, the origin of four only, and they from John Wesley, is indicated, while over two original compositions of Charles Weslay, the same title "[From the German.]" is placed. For the rest, Watts gives 188 hymns, Charles Wesley 112, Steele 17, Doddridge 14, the Stennetts 8, Cowper 7, Newton 5, Addison 4, Hart 4, Beddome 4, Fawcett 3, Browne 3, Davies 3, Tate, Mason, Dwight, Gibbons, Needham, and S. Wesley, Jr., each 2, and the rest are various or anonymous. The compiler made no effort to give the authors' names.[109]

An index and "The Liturgy, Gospels and Epistles of the English Evangelical Lutheran Church in New York," complete the book.

Once again no music is provided, and so tunes had to be supplied from other sources. The metrical indication at the head of each hymn helped in the choice of a tune.

These three English Lutheran hymnals may be found at the Lutheran Theological Seminary in Philadelphia.

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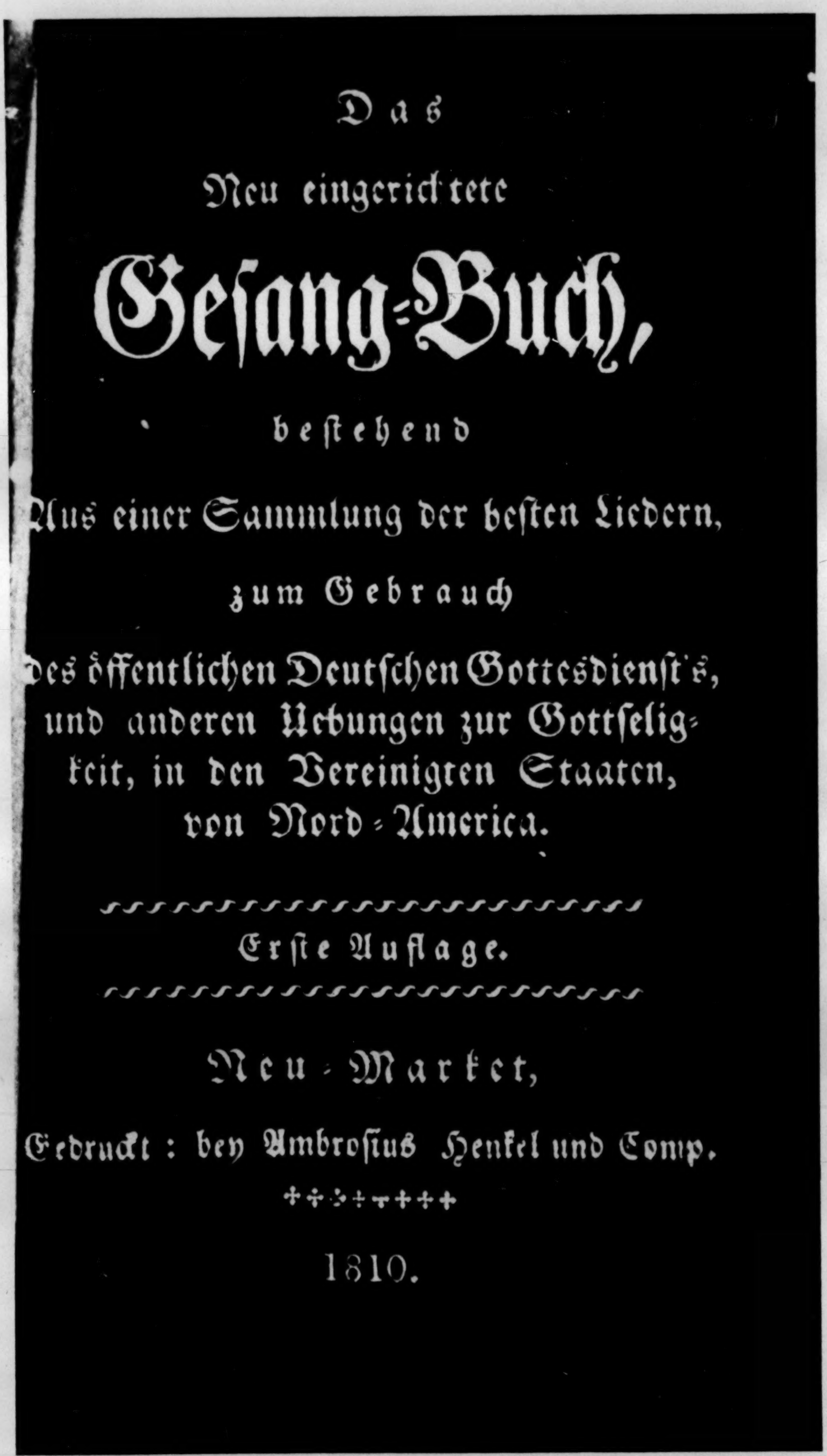
[109] Bird, op. cit., pp. 33-34.



Das

Neu eingerichtete

Geſang-Buch,

beſtehend

Aus einer Sammlung der beſten Liedern,

zum Gebrauch

des öffentlichen Deutſchen Gottesdienſt's,
und anderen Uebungen zur Gottſeligkeit, in den Vereinigten Staaten,
von Nord-America.

Erſte Auflage.

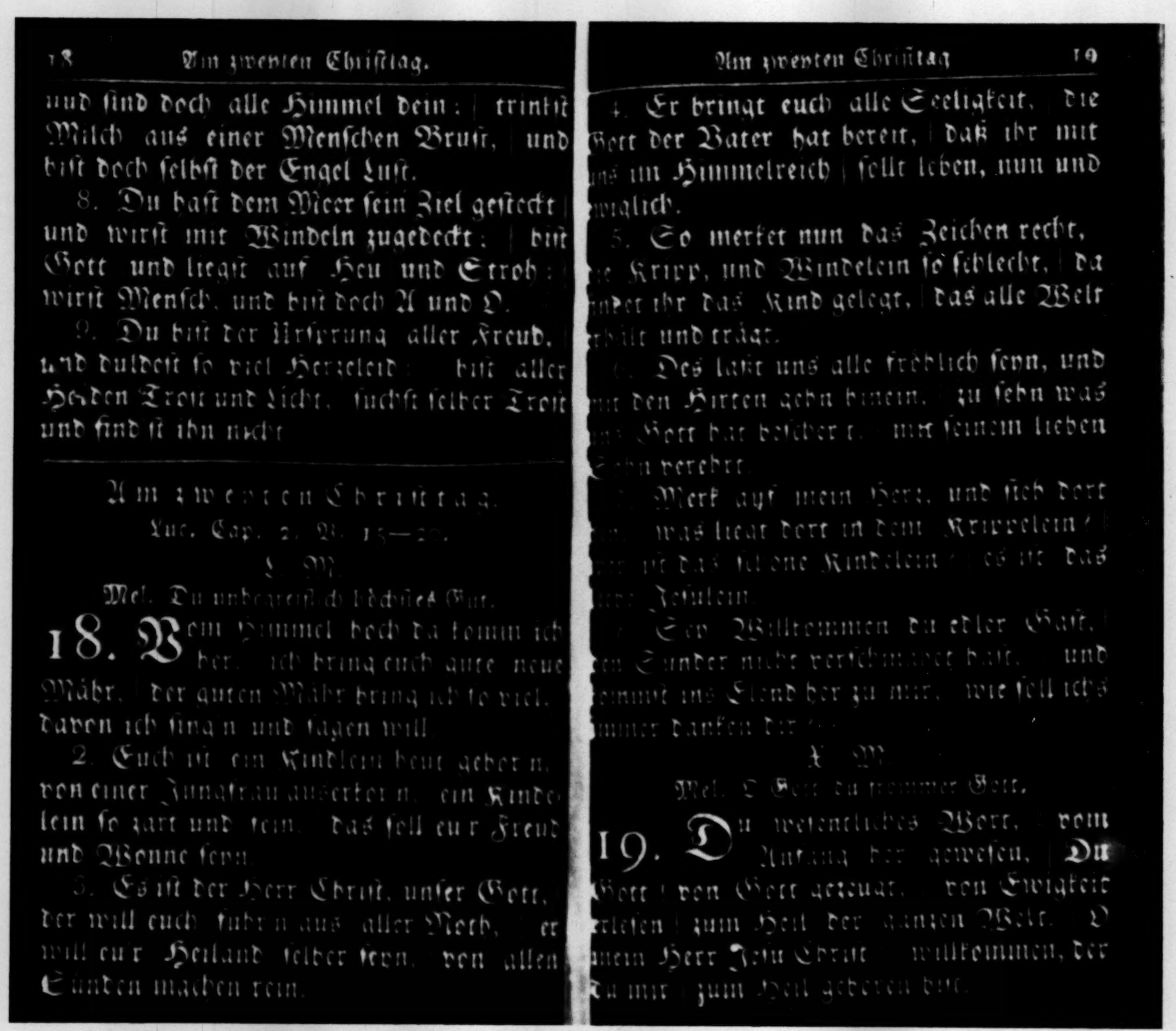
Neu-Market,

Gedruckt: bey Ambroſius Henkel und Comp.

1810.

FIGURE 35

TITLE PAGE, DAS NEU EINGERICHTETE GESANG-BUCH



18 Am zweyten Chriſttag.

und ſind doch alle Himmel dein: | trinkſt
Milch aus einer Menſchen Bruſt, | und
biſt doch ſelbſt der Engel Luſt.
8. Du haſt dem Meer ſein Ziel geſteckt |
und wirſt mit Windeln zugedeckt: | biſt
Gott und liegſt auf Heu und Stroh: |
wirſt Menſch, und biſt doch A und O.
9. Du biſt der Urſprung aller Freud, |
und duldeſt ſo viel Herzeleid: | biſt aller
Heyden Troſt und Licht, | ſuchſt ſelber Troſt
und findſt ihn nicht.

Am zweyten Chriſttag.
Luc. Cap. 2. V. 15—20.
L. M.
Mel. Du unbegreiflich höchſtes Gut.

18. Vom Himmel hoch da komm ich
her, | ich bring euch gute neue
Mähr, | der guten Mähr bring ich ſo viel, |
davon ich ſing'n und ſagen will.
2. Euch iſt ein Kindlein heut gebor'n, |
von einer Jungfrau auserkor'n, | ein Kindelein
ſo zart und fein, | das ſoll eu'r Freud
und Wonne ſeyn.
3. Es iſt der Herr Chriſt, unſer Gott, |
der will euch führ'n aus aller Noth, | er
will eu'r Heiland ſelber ſeyn, | von allen
Sünden machen rein.

Am zweyten Chriſttag 19

4. Er bringt euch alle Seeligkeit, | die
Gott der Vater hat bereit, | daß ihr mit
ns im Himmelreich | ſollt leben, nun und
wiglich.
5. So merket nun das Zeichen recht, |
e Kripp, und Windelein ſo ſchlecht, | da
ndet ihr das Kind gelegt, | das alle Welt
rhält und trägt.
6. Des laßt uns alle fröhlich ſeyn, und
mit den Hirten gehn hinein, | zu ſehn was
Gott hat beſcheert, | mit ſeinem lieben
Sohn verehrt.
Merk auf mein Herz, und ſieh dort
in, | was liegt dort in dem Krippelein? |
iſt das ſchöne Kindelein? | es iſt das
Jeſulein.
Sey Willkommen du edler Gaſt, |
en Sünder nicht verſchmähet haſt, | und
ommſt ins Elend her zu mir, | wie ſoll ichs
mmer danken dir?

L. M.
Mel. O Gott du frommer Gott.

19. Du weſentliches Wort, | vom
Anfang her geweſen, | Du
Gott | von Gott gezeugt, | von Ewigkeit
rleſen | zum Heil der ganzen Welt. | O
mein Herr Jeſu Chriſt | willkommen, der
du mir | zum Heil geboren biſt.

FIGURE 36
PAGES 18 AND 19, DAS NEU EINGERICHTETE GESANG-BUCH

CHAPTER XIV

FIVE GERMAN BOOKS

Das Neu eingerichtete Gesang-Buch. Paul Henkel, 1810. The name of Henkel has long been prominent in the history of the Lutheran church in America. As was mentioned previously in relation to the *Church Hymn Book* of the North Carolina and Tennessee Synods, the family produced many pastors and was active in the founding of several synods. In addition, they had a family printery which produced a quantity of devotional material.

This book seems to have been the first hymnal published by Paul Henkel. At about the time of its publication, Henkel was active as a missionary in and around Springfield, Ohio. His experience in what was then the frontier no doubt prompted him to compile this book as an answer to hymnody under somewhat primitive conditions. An English version of the title page is the following:

> The newly-chosen Hymnal, in which may be found a collection of the best hymns for the use of the German public worship and other devotions in the United States of North America. First edition. New Market, Published by Ambrose Henkel and Company. 1810.

From the foreword we learn that the book was assembled to correct the lack of hymnals in church and home.

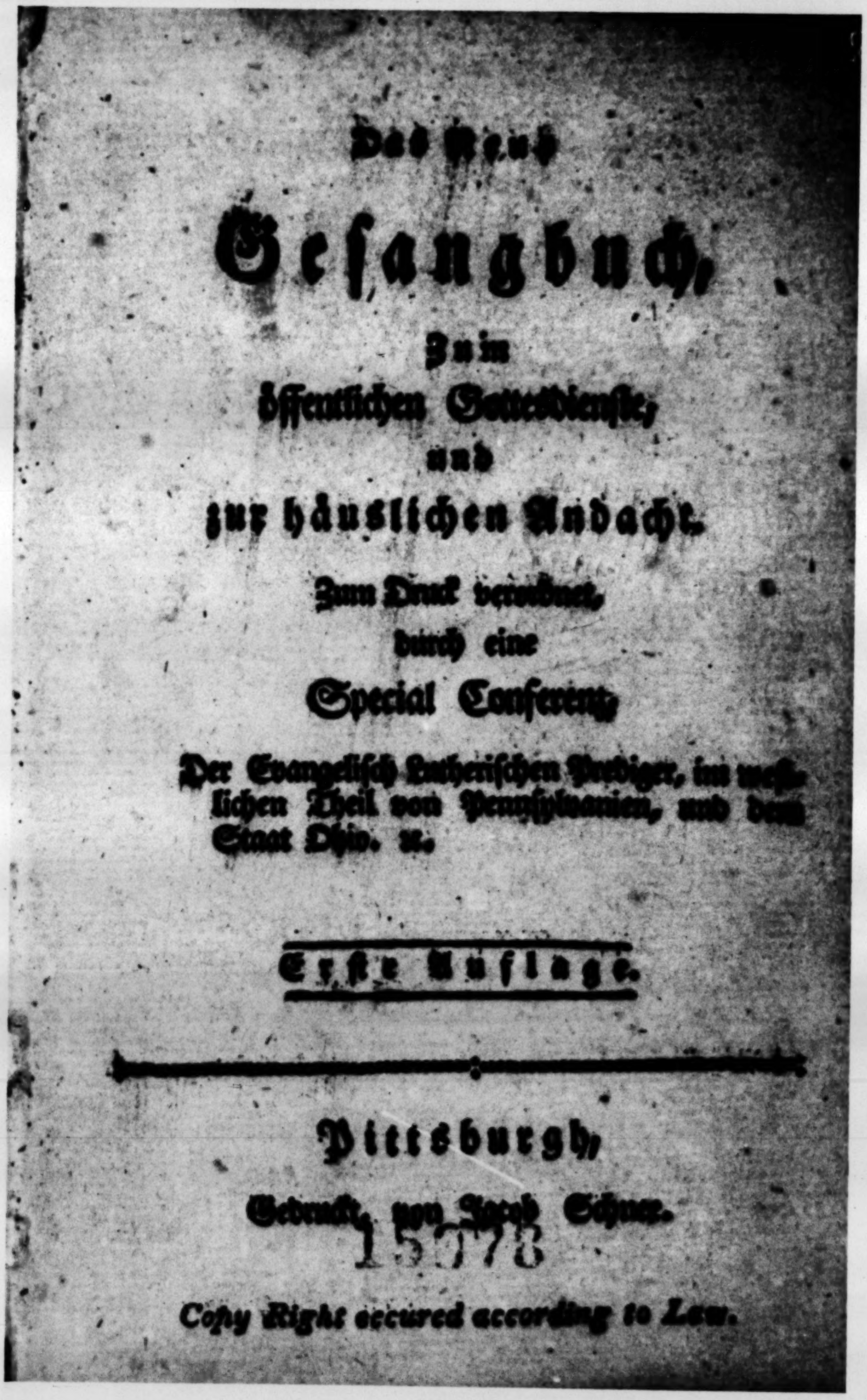
Henkel was concerned about the lack of material for the young as well as that for adults. Also, the low cost of this book as against the high cost of other larger books made it possible for more persons to own it.

The problem of many unusual melodies in the older books was solved, at least to some extent, by limiting this book to twenty-five metrical forms. This book, according to Henkel, was a collection of the best and simplest hymns from several books of his acquaintance.

The foreword, which is signed by Paul Henkel, is followed by a Melody-Table showing the twenty-five metrical forms. The Melody-Register is next, and it identifies the tune with its proper page in the book.

A table of contents has seventy-one headings of liturgical and occasional subjects. It is followed by 249 chorale texts. The sample page shows two chorales for the Christmas season. Above each text is indicated a melody, and above that is the number of the tune in the Melody-Table. The letters L. M. above number 18, Luther's "From Heaven above," refers to the twelfth metrical form in the Melody-Table. If the melody indicated above a chorale was unfamiliar, another of the same meter could be substituted.

An index of chorale texts completes the book.



Das Neue

Geſangbuch,

Zum

öffentlichen Gottesdienſte,

und

zur häuslichen Andacht.

Zum Druck verordnet,

durch eine

Special Conferenz

Der Evangeliſch Lutheriſchen Prediger, im weſtlichen Theil von Pennſylvanien, und dem Staat Ohio. ꝛc.

Erſte Auflage.

Pittsburgh,

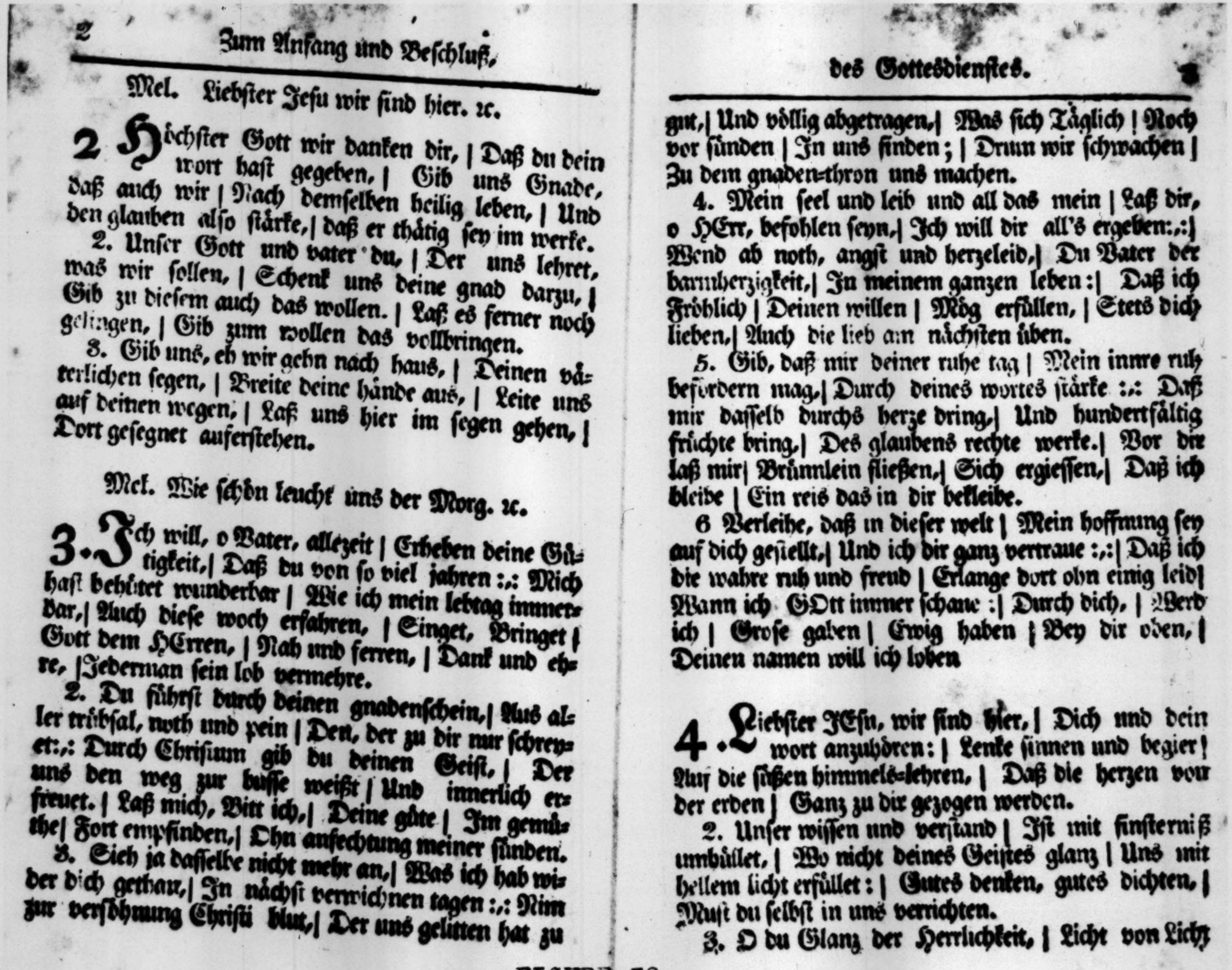
Gedruckt, von Jacob Schnee.

15778

Copy Right secured according to Law.

FIGURE 37

TITLE PAGE, DAS NEUE GESANGBUCH



2 Zum Anfang und Beſchluß des Gottesdienſtes. 3

Mel. Liebſter Jeſu wir ſind hier. ꝛc.

2 Höchſter Gott wir danken dir, | Daß du dein wort haſt gegeben, | Gib uns Gnade, daß auch wir | Nach demſelben heilig leben, | Und den glauben alſo ſtärke,| daß er thätig ſey im werke.

2. Unſer Gott und vater du, | Der uns lehret, was wir ſollen, | Schenk uns deine gnad darzu, | Gib zu dieſem auch das wollen. | Laß es ferner noch gelingen, | Gib zum wollen das vollbringen.

3. Gib uns, eh wir gehn nach haus, | Deinen väterlichen ſegen, | Breite deine hände aus, | Leite uns auf deinen wegen, | Laß uns hier im ſegen gehen, | Dort geſegnet auferſtehen.

Mel. Wie ſchön leucht uns der Morg. ꝛc.

3. Ich will, o Vater, allezeit | Erheben deine Gütigkeit,| Daß du von ſo viel jahren :,: Mich haſt behütet wunderbar | Wie ich mein lebtag immerdar,| Auch dieſe woch erfahren, | Singet, Bringet | Gott dem HErren, | Nah und ferren, | Dank und ehre, |Jederman ſein lob vermehre.

2. Du führſt durch deinen gnadenſchein,| Aus aller trübſal, noth und pein | Den, der zu dir nur ſchreyet:,: Durch Chriſtum gib du deinen Geiſt, | Der uns den weg zur buſſe weißt | Und innerlich erfreuet. | Laß mich, Bitt ich,| Deine güte | Im gemüthe| Fort empfinden,| Ohn anfechtung meiner ſünden.

3. Sieh ja daſſelbe nicht mehr an,| Was ich hab wider dich gethan,| In nächſt verwichnen tagen :,: Nim zur verſöhnung Chriſti blut,| Der uns gelitten hat zu gut,| Und völlig abgetragen,| Was ſich Täglich | Noch vor ſünden | In uns finden ; | Drum wir ſchwachen | Zu dem gnaden-thron uns machen.

4. Mein ſeel und leib und all das mein | Laß dir, o HErr, befohlen ſeyn,| Ich will dir all's ergeben:,:| Wend ab noth, angſt und herzeleid,| Du Vater der barmherzigkeit,| In meinem ganzen leben :| Daß ich Fröhlich | Deinen willen | Mög erfüllen, | Stets dich lieben,| Auch die lieb am nächſten üben.

5. Gib, daß mir deiner ruhe tag | Mein innre ruh befördern mag,| Durch deines wortes ſtärke :,: Daß mir daſſelb durchs herze dring,| Und hundertfältig früchte bring,| Des glaubens rechte werke.| Vor dir laß mir| Brünnlein fließen,| Sich ergieſſen,| Daß ich bleibe | Ein reis das in dir bekleibe.

6 Verleihe, daß in dieſer welt | Mein hoffnung ſey auf dich geſtellt,| Und ich dir ganz vertraue :,:| Daß ich die wahre ruh und freud | Erlange dort ohn einig leid| Wann ich GOtt immer ſchaue :| Durch dich, | Werd ich | Groſe gaben | Ewig haben | Bey dir oben, | Deinen namen will ich loben

4. Liebſter JEſu, wir ſind hier,| Dich und dein wort anzuhören: | Lenke ſinnen und begier | Auf die ſüßen himmels-lehren, | Daß die herzen von der erden | Ganz zu dir gezogen werden.

2. Unſer wiſſen und verſtand | Iſt mit finſterniß umhüllet, | Wo nicht deines Geiſtes glanz | Uns mit hellem licht erfüllet : | Gutes denken, gutes dichten, | Muſt du ſelbſt in uns verrichten.

3. O du Glanz der Herrlichkeit, | Licht von Licht

FIGURE 38

PAGES 2 AND 3, DAS NEUE GESANGBUCH

Capital University, Columbus, Ohio, has a copy of the first edition of 1810. The second edition of 1812 may be found at the Chicago Lutheran Seminary, Maywood, Illinois. Both first and second editions may be found at the Lutheran Theological Southern Seminary, Columbia, South Carolina.

Das Neue Gesangbuch. c1815. In chapter ten concerning the Collection of Hymns and Prayers for the Joint Synod of Ohio, mention was made of the westward movement of Pennsylvania-Germans toward Pittsburg and Ohio. This took place in the late eighteenth century and the first part of the nineteenth century. Churches formed in this new territory were largely the result of missionary effort which was related to the Ministerium of Pennsylvania. Problems of transportation and communication on the frontier made it difficult to maintain connection with the synod in the east. A solution was determined in this manner:

> In 1801 the Pennsylvania Ministerium resolved to divide its territory into districts, in which "special conferences" were to be held by the pastors, licensed candidates, and catechists at least once a year. The work of these conferences, besides the "spiritual exercises" prescribed by the constitution of the synod, and to which at least two hours must be devoted, was largely practical and had to do with the hearing of reports, the consideration of requests for ministerial

> supply, the assigning of fields of labor to candidates and catechists, the investigation of complaints, etc. There were seven districts named, number six of which was the "Western District" west of the Allegheny Mountains. It appears that this district did not begin to carry out the resolution referred to until 1812. In that year, on October 17, eight pastors and three lay delegates assembled in the church of G. Henry Weygandt in Washington County, Pa., to hold their first Special Conference. John Stauch of Columbiana County, Ohio, was elected president. A number of requests for pastoral services from various parts of Ohio were received and considered; but "the principal business transacted," says Stauch in his autobiography with a fine touch of devotion, "was to offer up one of those soul-stirring, heart-edifying, and fervent prayers which seemed to penetrate the holy heavens and would, as it were, take no denial until the Great Shepherd would send able and efficient pastors to supply the lamentable destitution that prevailed in every direction, who would never leave the lambs to be scattered on the mountains."
>
> After this, special conferences were held regularly at least once a year, either in western Pennsylvania or in Ohio, and it was not long until the frontier spirit of self-reliance and independence began to assert itself. . . .[110]

Out of this organization grew a desire for a smaller and more practical hymnal than the Erbauliche Lieder-Samlung. Dr. Reed describes the manner in which a new book, Das Neue Gesangbuch, was authorized to meet an evident need:

> Das Neue Gesangbuch is definitely of Lutheran origin, being authorized by the Lutheran Conference of the Ministerium of Pennsylvania in Western Pennsylvania in 1814. This was a Conference of the Ministerium of Penna. which had been organized in 1812 and which was succeeded by the General Conference of Evangelical

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[110] Neve, op. cit., pp. 253-254.

> Lutheran Pastors in Ohio and Adjacent States in 1818. The successor to this was the Evangelical Lutheran Joint Synod of Ohio and Adjacent States, 1828. The Minutes of the first mentioned body state that editors were appointed in 1814 and that the book appeared in print in 1816, or at least that it was in use in Sept., 1816. It was authorized by a Conference, not by a Synod.[111]

No date appears anywhere in this book, but the information supplied by Dr. Reed dates the book at about 1815 or 1816.

The title page may be translated as follows:

> The New Hymnal for public services and home devotions. Printed by order of a Special Conference of the Evangelical Lutheran Preachers in the Western Part of Pennsylvania, and the State of Ohio. First edition. Pittsburg, Printed by Jacob Schnee.

From the brief foreword of this book which is signed by J. M. Steck, President, and Jacob Schnee, Secretary, we learn that there was an objection to the great number of hymns in the Erbauliche Lieder-Samlung. Also, because of the many unfamiliar melodies contained in that book, it was not of much practical value on the frontier. A third objection concerned the price of the authorized book.

To correct these difficulties, this small book was printed. The committee felt that the chorale texts included in this new book were the ones that experience had proved most useful.

---

[111] Luther D. Reed, correspondence with the writer, January 24, 1956.

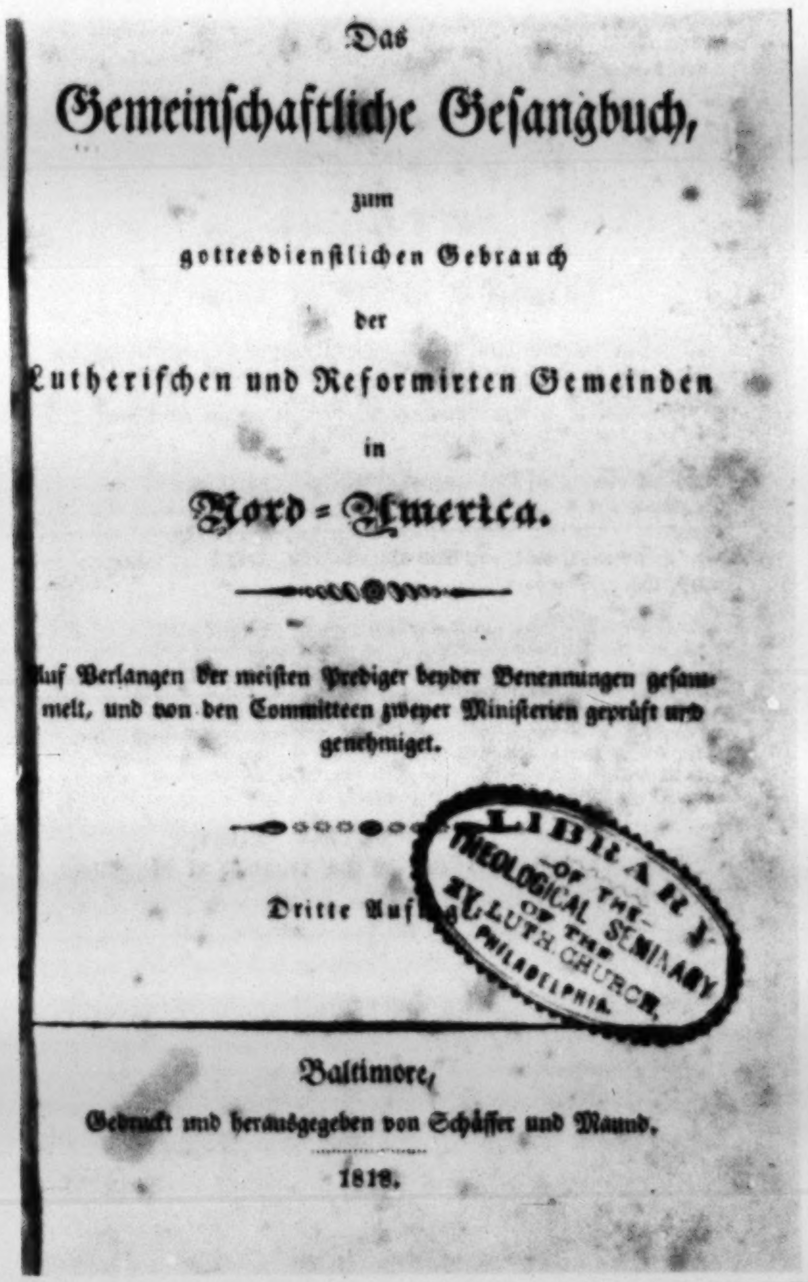
Following the foreword there is a table of contents in which the 139 chorale texts are arranged under thirty-seven headings. Such a large number of topics makes the liturgical year somewhat uncertain. No mention is made of the source from which the chorale texts were compiled. Since this Special Conference was a part of the Ministerium of Pennsylvania, it would seem reasonable that the book might have been drawn from the Erbauliche Lieder-Samlung.

No music is included with the chorale texts, but a melody is indicated when the text does not have a proper tune of its own. Quite likely the 139 texts were chosen with much thought about familiarity of melodies so that a chorale tune book was not altogether necessary.

The book closes with an alphabetical index.

Both the Chicago Lutheran Theological Seminary and the Library of Congress have copies of this book.

Das Gemeinschaftliche Gesangbuch. 1817. This book is the result of several forces which were at work in America in the late eighteenth and the early nineteenth centuries. The first of these was the attitude toward unionism.



Das
Gemeinſchaftliche Geſangbuch,
zum
gottesdienſtlichen Gebrauch
der
utheriſchen und Reformirten Gemeinden
in
Nord = America.

uf Verlangen der meiſten Prediger beyder Benennungen geſammelt, und von den Committeen zweyer Miniſterien geprüft und genehmiget.

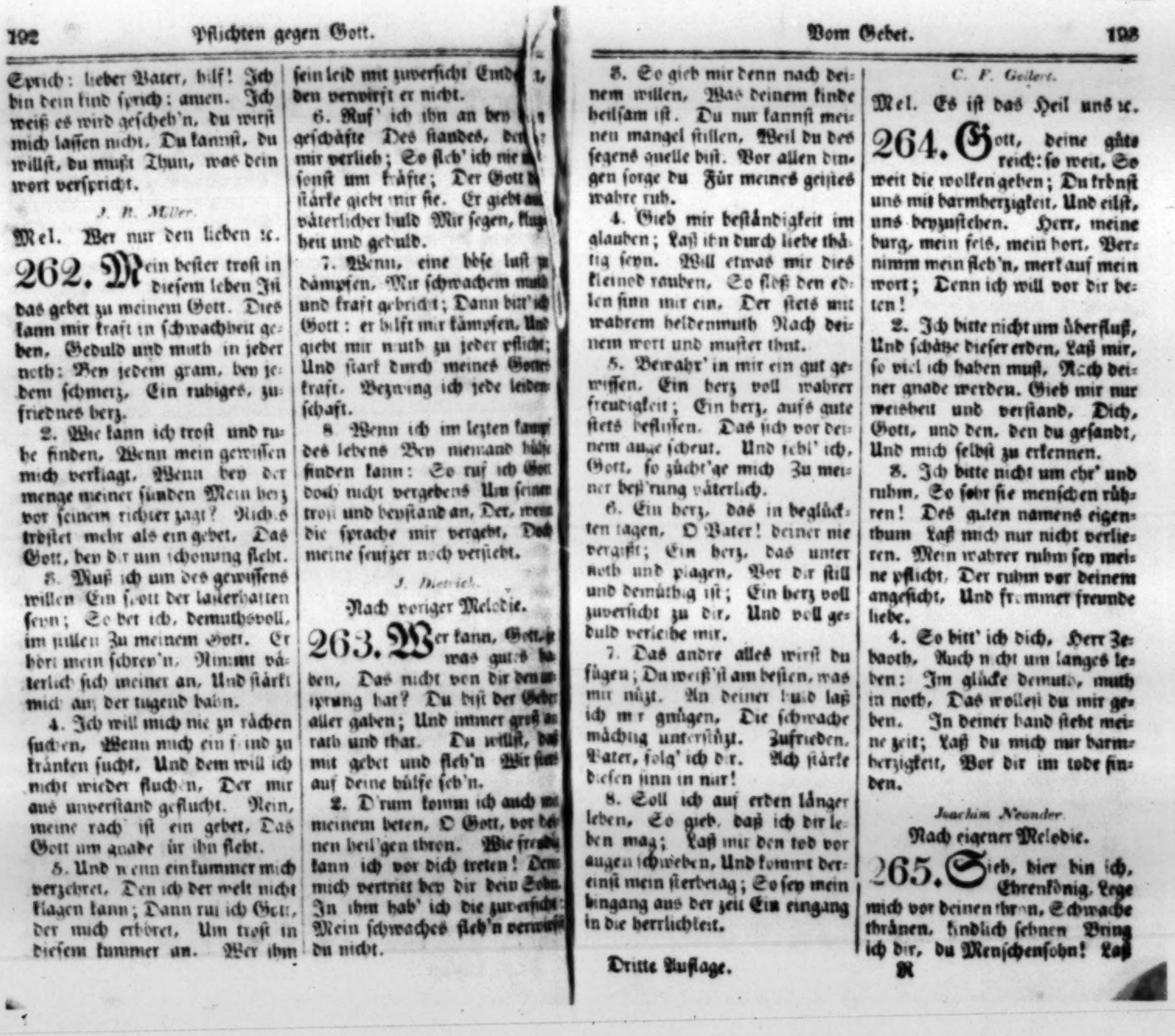
Dritte Auf

Baltimore,
Gedruckt und herausgegeben von Schäffer und Maund.
1818.

LIBRARY
OF THE
THEOLOGICAL SEMINARY
OF THE
EV. LUTH. CHURCH
PHILADELPHIA.

FIGURE 39

TITLE PAGE, DAS GEMEINSCHAFTLICHE GESANGBUCH



192 Pflichten gegen Gott.

Sprich: lieber Vater, hilf! Ich bin dein kind ſprich: amen. Ich weiß es wird geſcheh'n, du wirſt mich laſſen nicht. Du kannſt, du willſt, du mußt Thun, was dein wort verſpricht.

J. R. Miller.

Mel. Wer nur den lieben ꝛc.

262. Mein beſter troſt in dieſem leben Iſt das gebet zu meinem Gott. Dies kann mir kraft in ſchwachheit geben, Geduld und muth in jeder noth: Bey jedem gram, bey jedem ſchmerz, Ein ruhiges, zufriednes herz.

2. Wie kann ich troſt und ruhe finden, Wenn mein gewiſſen mich verklagt, Wenn bey der menge meiner ſünden Mein herz vor ſeinem richter zagt? Nichts tröſtet mehr als ein gebet, Das Gott, bey dir um ſchonung fleht.

3. Muß ich um des gewiſſens willen Ein ſpott der laſterhaften ſeyn; So bet ich, demuthsvoll, im ſtillen Zu meinem Gott. Er hört mein ſchrey'n, Nimmt väterlich ſich meiner an, Und ſtärkt mich auf der tugend bahn.

4. Ich will mich nie zu rächen ſuchen, Wenn mich ein feind zu kränken ſucht, Und dem will ich nicht wieder fluchen, Der mir aus unverſtand geflucht. Nein, meine rach' iſt ein gebet, Das Gott um gnade für ihn fleht.

5. Und wenn ein kummer mich verzehret, Den ich der welt nicht klagen kann; Dann ruf ich Gott, der mich erhöret, Um troſt in dieſem kummer an. Wer ihm ſein leid mit zuverſicht Emd[illegible]t, den verwirft er nicht.

6. Ruf' ich ihn an bey den geſchäfte Des ſtandes, den er mir verlieh; So fleh' ich nie umſonſt um kräfte; Der Gott der ſtärke giebt mir ſie. Er giebt aus väterlicher huld Mir ſegen, klugheit und geduld.

7. Wenn, eine böſe luſt zu dämpfen, Mir ſchwachem muth und kraft gebricht; Dann bitt' ich Gott: er hilft mir kämpfen, Und giebt mir muth zu jeder pflicht; Und ſtark durch meines Gottes kraft, Bezwing ich jede leidenſchaft.

8. Wenn ich im lezten kampf des lebens Bey niemand hülfe finden kann: So ruf ich Gott doch nicht vergebens Um ſeinen troſt und beyſtand an, Der, wenn die ſprache mir vergeht, Doch meine ſeufzer noch verſteht.

J. Dietrich.

Nach voriger Melodie.

263. Wer kann, Gott, je was gut's haben, Das nicht von dir den urſprung hat? Du biſt der Geber aller gaben; Und immer groß an rath und that. Du willſt, daß mit gebet und fleh'n Wir ſtets auf deine hülfe ſeh'n.

2. D'rum komm ich auch mit meinem beten, O Gott, vor deinen heil'gen thron. Wie freudig kann ich vor dich treten! Denn mich vertritt bey dir dein Sohn. In ihm hab' ich die zuverſicht: Mein ſchwaches fleh'n verwirfſt du nicht.

Vom Gebet. 193

3. So gieb mir denn nach deinem willen, Was deinem kinde heilſam iſt. Du nur kannſt meinen mangel ſtillen, Weil du des ſegens quelle biſt. Vor allen dingen ſorge du Für meines geiſtes wahre ruh.

4. Gieb mir beſtändigkeit im glauben; Laß ihn durch liebe thätig ſeyn. Will etwas mir dies kleinod rauben, So flöß den edlen ſinn mir ein, Der ſtets mit wahrem heldenmuth Nach deinem wort und muſter thut.

5. Bewahr' in mir ein gut gewiſſen, Ein herz voll wahrer freudigkeit; Ein herz, auf's gute ſtets befliſſen, Das ſich vor deinem auge ſcheut. Und fehl' ich, Gott, ſo zücht'ge mich Zu meiner beſſ'rung väterlich.

6. Ein herz, das in beglückten tagen, O Vater! deiner nie vergißt; Ein herz, das unter noth und plagen, Vor dir ſtill und demüthig iſt; Ein herz voll zuverſicht zu dir, Und voll geduld verleihe mir.

7. Das andre alles wirſt du fügen; Du weißt's am beſten, was mir nüzt. An deiner huld laß ich mir gnügen, Die ſchwache mächtig unterſtüzt. Zufrieden, Vater, folg' ich dir. Ach ſtärke dieſen ſinn in mir!

8. Soll ich auf erden länger leben, So gieb, daß ich dir leben mag; Laß mir den tod vor augen ſchweben, Und kommt dereinſt mein ſterbetag; So ſey mein hingang aus der zeit Ein eingang in die herrlichkeit.

Dritte Auflage.

C. F. Gellert.

Mel. Es iſt das Heil uns ꝛc.

264. Gott, deine güte reicht ſo weit, So weit die wolken gehen; Du krönſt uns mit barmherzigkeit, Und eilſt, uns beyzuſtehen. Herr, meine burg, mein fels, mein hort, Vernimm mein fleh'n, merk auf mein wort; Denn ich will vor dir beten!

2. Ich bitte nicht um überfluß, Und ſchätze dieſer erden, Laß mir, ſo viel ich haben muß, Nach deiner gnade werden. Gieb mir nur weisheit und verſtand, Dich, Gott, und den, den du geſandt, Und mich ſelbſt zu erkennen.

3. Ich bitte nicht um ehr' und ruhm, So ſehr ſie menſchen rühren! Des guten namens eigenthum Laß mich nur nicht verlieren. Mein wahrer ruhm ſey meine pflicht, Der ruhm vor deinem angeſicht, Und frommer freunde liebe.

4. So bitt' ich dich, Herr Zebaoth, Auch nicht um langes leben: Im glücke demuth, muth in noth, Das wolleſt du mir geben. In deiner hand ſteht meine zeit; Laß du mich nur barmherzigkeit, Vor dir im tode finden.

Joachim Neander.

Nach eigener Melodie.

265. Sieh, hier bin ich, Ehrenkönig, Lege mich vor deinen thron, Schwache thränen, kindlich ſehnen Bring ich dir, du Menſchenſohn! Laß

R

FIGURE 40

PAGES 192 and 193, DAS GEMEINSCHAFTLICHE GESANGBUCH

This was first evident in the close fraternal relationship between the Swedes and the Anglicans on the Delaware in the eighteenth century. It was to appear later in New York where the synod agreed not to recognize a new English Lutheran church if an Episcopal church was already organized in the territory. In the nineteenth century the trend continued as Lutherans tended to compromise with other denominations and imitate their ideas and methods.

In Germany, the 1817 proposal of the Prussian king united many Lutheran and Reformed churches, at least in regard to their business affairs. This matter of convenience extended to America where Lutheran and Reformed congregations sometimes shared the same property.

As a result of the French and American Revolutions, religious convictions were weakened to the point where orthodox and confessional beliefs were often replaced by vague substitutes. Due to the rather close relation between France and America at that time, the ideas of rationalism, which began in Europe, were transported to America. After the death of Dr. Kunze, the founder of the New York Ministerium, the rationalistic Dr. Quitman became the leader of the synod in New York.

The catechism prepared by Dr. Quitman, and published,

> "with consent and approbation of the synod," in 1814, is a monument of the dominant tendency of the time. In elegant English, entirely above the comprehension of children, and in an order and with a vigor that showed a trained logician, an entirely new exposition of the faith of the church was proposed as a substitute for Luther's Catechism.[112]

Still another contributing force was that of the continued use of the German language in the early nineteenth century.

> In Pennsylvania the struggle for the German language drew the Lutherans and the Reformed more closely together. Muhlenberg and Schlatter had maintained their intimacy, without thinking of ignoring or confounding the important denominational principles which separated them. But as the importance of sound doctrinal teaching fell into the background, the language became the watchword which awakened greater zeal than that of faith. As a rule, the churches in the rural districts were union churches. These were sometimes occupied by union congregations, having one church council, in which the two confessions were indiscriminately mixed, but having, at the same time, two pastors, one for the Lutheran and the other for the Reformed members. . . . Among the people the saying was current that the Lutherans began the Lord's Prayer with "Vater unser," and the Reformed with "Unser Vater." . . .[113]

From these situations came the incentive for a new book.

> A very interesting indication of the current tendency was the publication, in 1817, of the "Gemeinschaft-

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[112] Jacobs, op. cit., p. 315.

[113] Ibid., pp. 320-321.

liches Gesangbuch" as a substitute for the hymn-book prepared in 1787 by Muhlenberg, Kunze, and Helmuth. It was intended for the use of both the Lutheran and the Reformed, was recommended by the synods of both churches in Pennsylvania, and bore the indorsement of Dr. Quitman that "it is far better adapted to our present times than those now used at public service in the German Protestant churches of our country." The relative merits of these books may be estimated according to these professions when the words of the eminent Presbyterian professor, Dr. J. W. Alexander, of Princeton, in criticism of German hymns, are remembered:

"In looking through Knapp, I observe, with pain, that the nearer we come to our own day, the farther we are from the cross; more of the Muse, less of the Redeemer."[114]

The title page contains this information:

The Congregational Hymnal for the divine services of the Lutheran and Reformed congregations in North America. Compiled at the request of most of the preachers of these churches, and examined and approved by the committee of both Ministeriums. Third edition. Baltimore, printed and published by Shaffer and Maund, 1818.

The foreword is signed by the committees of the Pennsylvania, New York, and North Carolina Lutheran synods, and the Reformed synod of Pennsylvania. It contains information previously quoted from Jacobs as well as the direction that the 1813 Choral-Buch for the Erbauliche Lieder-Samlung was to be used as the source of tunes for this book.

Following the foreword is a table of contents divided into three parts. The first part with four headings and many divisions contains hymns of doctrinal theology. The second part of seven headings and various divisions concerns Christian ethics. In the third part of twelve headings with subdivisions, the special times and occasions are recognized.

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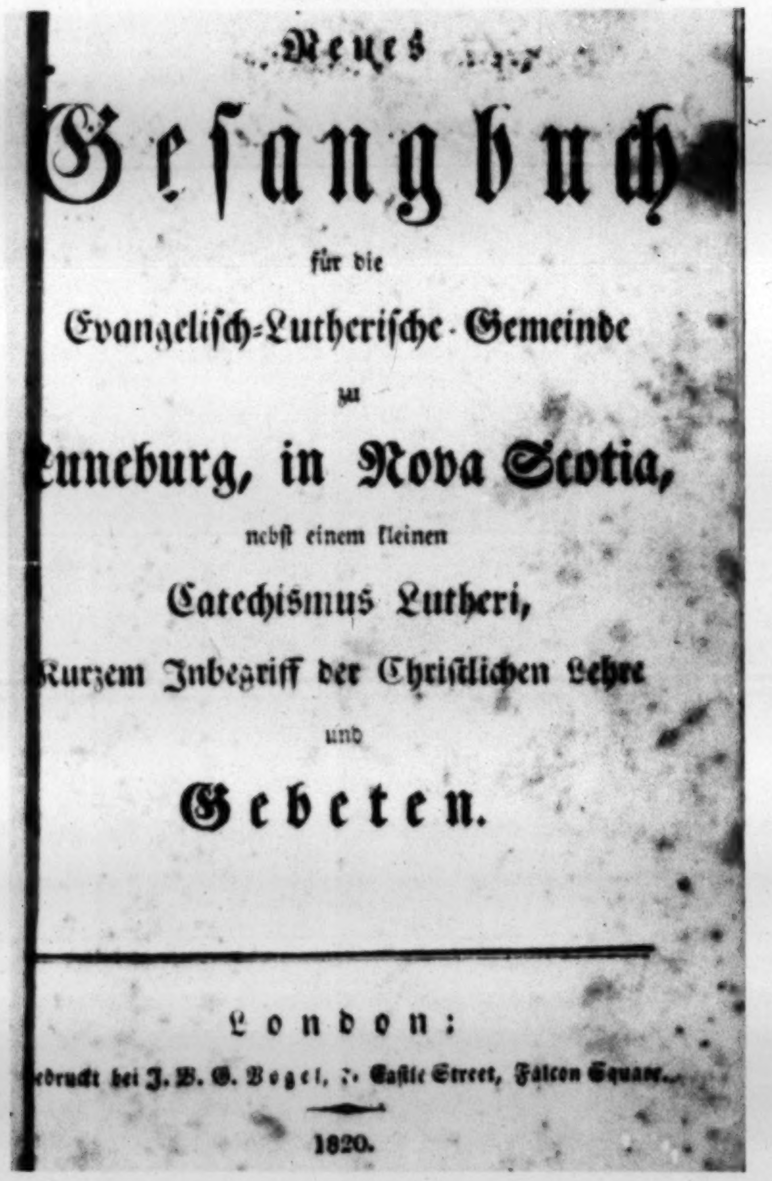
[114] Jacobs, op. cit., pp. 323-324.

The 494 texts have melodies indicated, and most of them identify the author and date of the text. The name which appears most frequently is that of Gellert. Others include Dietrich, Held, Hermann, Neuman, Neander, Teersteegen, Hiller, Cramer, Klopstock, Sturm, Rist, Gotter, and Heermann. Gerhardt and Luther supply only a few texts which seems in keeping with the circumstances relative to this book.

An index and eighteen pages of prayers complete the book.

This third edition may be found at the Lutheran Theological Seminary in Philadelphia. An edition of 1832 is at the Chicago Lutheran Theological Seminary, while the 1836 edition may be found at Concordia Lutheran Seminary in St. Louis. Capital University has editions of 1843 and 1850.



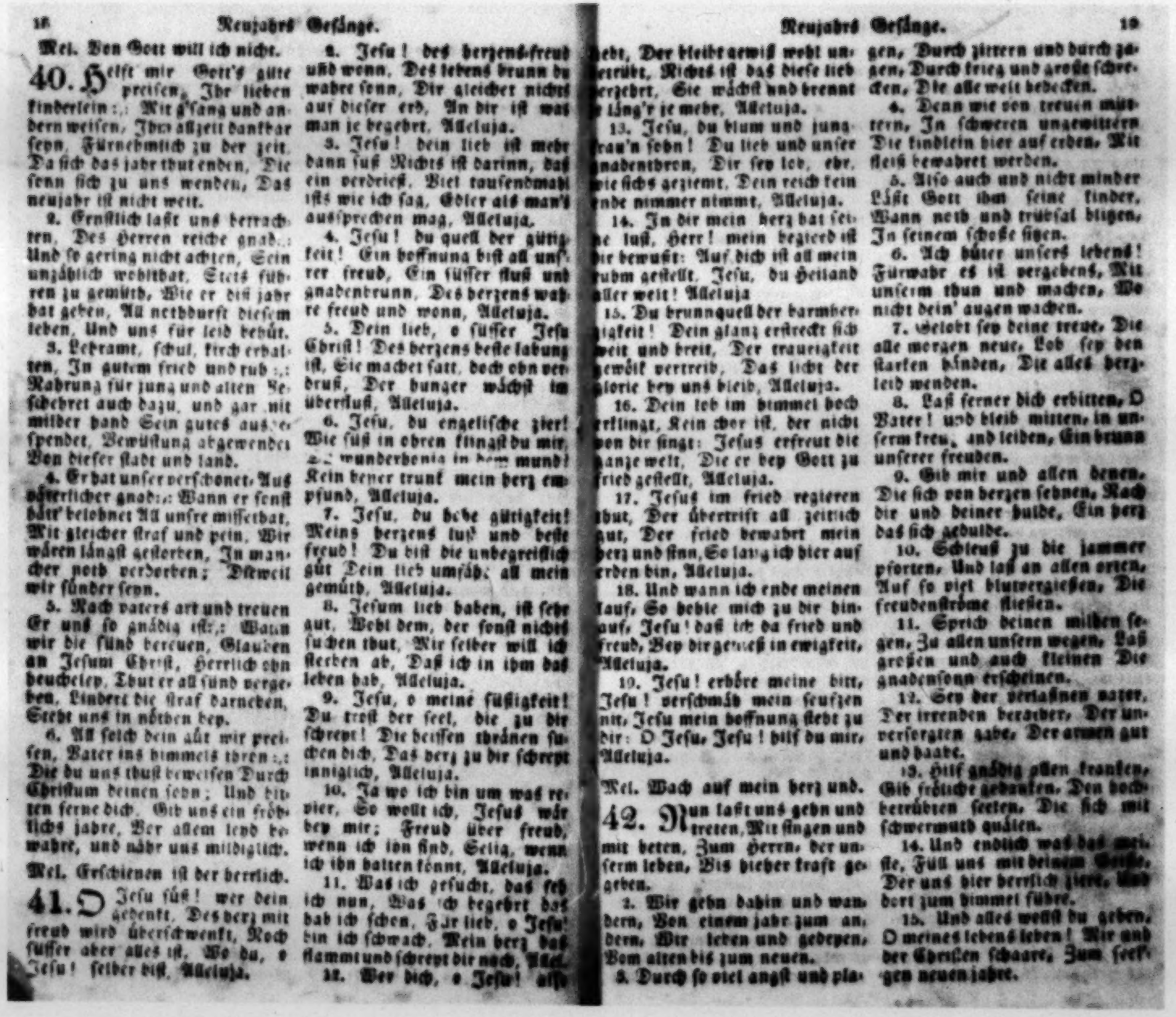
Neues
Geſangbuch
für die
Evangeliſch-Lutheriſche Gemeinde
zu
Luneburg, in Nova Scotia,
nebſt einem kleinen
Catechismus Lutheri,
Kurzem Inbegriff der Chriſtlichen Lehre
und
Gebeten.

London:
edruckt bei J. B. G. Vogel, 7. Caſtle Street, Falcon Square.

1820.

FIGURE 41

TITLE PAGE, NEUES GESANGBUCH, LUNEBERG, NOVA SCOTIA



18 Neujahrs Geſänge.

Mel. Von Gott will ich nicht.

40. Helft mir Gott's güte preiſen, Ihr lieben kinderlein :,: Mit g'ſang und andern weiſen, Ihm allzeit dankbar ſeyn, Fürnehmlich zu der zeit, Da ſich das jahr thut enden, Die ſonn ſich zu uns wenden, Das neujahr iſt nicht weit.

2. Ernſtlich laſt uns betrachten, Des Herren reiche gnad :,: Und ſo gering nicht achten, Sein unzählich wohlthat, Stets führen zu gemüth, Wie er diß jahr hat geben, All nothdurft dieſem leben, Und uns für leid behüt.

3. Lehramt, ſchul, kirch erhalten, In gutem fried und ruh :,: Nahrung für jung und alten Beſchehret auch dazu, und gar mit milder hand Sein gutes ausgeſpendet, Verwüſtung abgewendet Von dieſer ſtadt und land.

4. Er hat unſer verſchonet, Aus väterlicher gnad :,: Wann er ſonſt hätt' belohnet All unſre miſſethat, Mit gleicher ſtraf und pein, Wir wären längſt geſtorben, In mancher noth verdorben; Dieweil wir ſünder ſeyn.

5. Nach vaters art und treuen Er uns ſo gnädig iſt :,: Wann wir die ſünd bereuen, Glauben an Jeſum Chriſt, Herzlich ohn heucheley, Thut er all ſünd vergeben, Lindert die ſtraf darneben, Steht uns in nöthen bey.

6. All ſolch dein güt wir preiſen, Vater ins himmels thron :,: Die du uns thuſt beweiſen Durch Chriſtum deinen ſohn; Und bitten ferne dich, Gib uns ein fröhlichs jahre, Vor allem leyd bewahre, und nähr uns mildiglich.

Mel. Erſchienen iſt der herrlich.

41. O Jeſu ſüß! wer dein gedenkt, Des herz mit freud wird überſchwenkt, Noch ſüſſer aber alles iſt, Wo du, o Jeſu! ſelber biſt, Alleluja.

2. Jeſu! des herzens freud und wonn, Des lebens brunn du wahre ſonn, Dir gleichet nichts auf dieſer erd, An dir iſt was man je begehrt, Alleluja.

3. Jeſu! dein lieb iſt mehr dann ſüß, Nichts iſt darinn, das ein verdrieß, Viel tauſendmahl iſts wie ich ſag, Edler als man's ausſprechen mag, Alleluja.

4. Jeſu! du quell der gütigkeit! Ein hoffnung biſt all unſrer freud, Ein ſüſſer fluß und gnadenbrunn, Des herzens wahre freud und wonn, Alleluja.

5. Dein lieb, o ſüſſer Jeſu Chriſt! Des herzens beſte labung iſt, Sie machet ſatt, doch ohn verdruß, Der hunger wächſt im überfluß, Alleluja.

6. Jeſu, du engeliſche zier! Wie ſüß in ohren klingſt du mir, Du wunderhonig in dem mund! Kein beyer trunk mein herz empfund, Alleluja.

7. Jeſu, du hohe gütigkeit! Meins herzens luſt und beſte freud! Du biſt die unbegreiflich güt Dein lieb umfäh all mein gemüth, Alleluja.

8. Jeſum lieb haben, iſt ſehr gut, Wohl dem, der ſonſt nichts ſuchen thut, Mir ſelber will ich ſterben ab, Daß ich in ihm das leben hab, Alleluja.

9. Jeſu, o meine ſüßigkeit! Du troſt der ſeel, die zu dir ſchreyt! Die heiſſen thränen ſuchen dich, Das herz zu dir ſchreyt inniglich, Alleluja.

10. Ja wo ich bin um was revier, So wollt ich, Jeſus wär bey mir; Freud über freud, wenn ich ihn find, Selig, wenn ich ihn halten könnt, Alleluja.

11. Was ich geſucht, das ſeh ich nun, Was ich begehrt das hab ich ſchon, Für lieb, o Jeſu! bin ich ſchwach, Mein herz das flammt und ſchreyt dir nach, Allel.

12. Wer dich, o Jeſu! alſo liebt, Der bleibt gewiß wohl unbetrübt, Nichts iſt das dieſe lieb verzehrt, Sie wächſt und brennt je läng'r je mehr, Alleluja.

13. Jeſu, du blum und jungfrau'n ſohn! Du lieb und unſer gnadenthron, Dir ſey lob, ehr, wie ſichs geziemt, Dein reich kein ende nimmer nimmt, Alleluja.

14. In dir mein herz hat ſeine luſt, Herr! mein begierd iſt dir bewußt: Auf dich iſt all mein ruhm geſtellt, Jeſu, du Heiland aller welt! Alleluja

15. Du brunnquell der barmherzigkeit! Dein glanz erſtreckt ſich weit und breit, Der traurigkeit gewölk vertreib, Das licht der glorie bey uns bleib, Alleluja.

16. Dein lob im himmel hoch erklingt, Kein chor iſt, der nicht von dir ſingt: Jeſus erfreut die ganze welt, Die er bey Gott zu fried geſtellt, Alleluja.

17. Jeſus im fried regieren thut, Der übertrift all zeitlich gut, Der fried bewahrt mein herz und ſinn, So lang ich hier auf erden bin, Alleluja.

18. Und wann ich ende meinen lauf, So hebe mich zu dir hinauf, Jeſu! daß ich da fried und freud, Bey dir genieß in ewigkeit, Alleluja.

19. Jeſu! erhöre meine bitt, Jeſu! verſchmäh mein ſeufzen nit, Jeſu mein hoffnung ſteht zu dir: O Jeſu, Jeſu! hilf du mir, Alleluja.

Mel. Wach auf mein herz und.

42. Nun laſt uns gehn und treten, Mit ſingen und mit beten, Zum Herrn, der unſerm leben, Bis hieher kraft gegeben.

2. Wir gehn dahin und wandern, Von einem jahr zum andern, Wir leben und gedeyen, Vom alten bis zum neuen.

3. Durch ſo viel angſt und plagen, Durch zittern und durch zagen, Durch krieg und große ſchrecken, Die alle welt bedecken.

Neujahrs Geſänge. 19

4. Denn wie von treuen müttern, In ſchweren ungewittern Die kindlein hier auf erden, Mit fleiß bewahret werden.

5. Alſo auch und nicht minder Läßt Gott ihm ſeine kinder, Wann noth und trübſal blitzen, In ſeinem ſchoße ſitzen.

6. Ach hüter unſers lebens! Fürwahr es iſt vergebens, Mit unſerm thun und machen, Wo nicht dein' augen wachen.

7. Gelobt ſey deine treue, Die alle morgen neue, Lob ſey den ſtarken händen, Die alles herzleid wenden.

8. Laß ferner dich erbitten, O Vater! und bleib mitten, in unſerm kreuz und leiden, Ein brunn unſerer freuden.

9. Gib mir und allen denen, Die ſich von herzen ſehnen, Nach dir und deiner hulde, Ein herz das ſich gedulde.

10. Schleuß zu die jammer pforten, Und laß an allen orten, Auf ſo viel blutvergießen, Die freudenſtröme fließen.

11. Sprich deinen milden ſegen, Zu allen unſern wegen, Laß großen und auch kleinen Die gnadenſonn erſcheinen.

12. Sey der verlaßnen vater, Der irrenden berather, Der unverſorgten gabe, Der armen gut und haabe.

13. Hilf gnädig allen kranken, Gib fröliche gedanken, Den hochbetrübten ſeelen, Die ſich mit ſchwermuth quälen.

14. Und endlich was das meiſte, Füll uns mit deinem Geiſte, Der uns hier herrlich ziere, Und dort zum himmel führe.

15. Und alles weißt du geben, O meines lebens leben! Mir und der Chriſten ſchaare, Zum ſeeligen neuen jahre.

FIGURE 42

PAGES 18 AND 19, NEUES GESANGBUCH, LUNEBERG, NOVA SCOTIA

Neues Gesangbuch fur die Evangelisch-Lutherische-Gemeinde zu Luneburg, in Nova Scotia. 1820. From two different sources we find information about the church for which this book was published.

> With the arrival, on June 7, 1753, of an expedition containing many German Lutherans, the town of Lunenberg, Nova Scotia, was founded. According to Andreas Jung, the historian of the period, Rev. Paul Bryzelius (1713 to 1773), a German-Swede of Moravian leanings, began to serve these Lutherans in 1765. In 1768 they applied to the Rev. H. M. Muhlenberg of Philadelphia for a pastor, but received no answer. Their appeal to the Rev. J. S. Gerock, pastor of Christ Evangelical Church of New York City, resulted in the arrival of the Rev. Frederick Schultz at Lunenberg in 1772. The same year he dedicated Zion Lutheran Church in a congregation which in 1775 had 185 families and which has the longest continuous history of any Lutheran congregation in Canada.[115]

Jacobs provides further information in the following:

> Lutheran emigration to Nova Scotia had begun about 1750. In 1752 a Lutheran congregation in Halifax was recognized in a will, and in 1761 St. George's Lutheran Church was built, in which Lutherans were served by rectors of the Church of England. The simple-minded people were satisfied with a service in the German language, without regard to confessional distinctions. This parish became the scene of Hausihl's labors after he left New York. Lunenburg, whose name indicates the origin of a large portion of its people, seems to have had no one who could in any way claim to be a Lutheran minister, until Brycelius was sent thither in 1767, after Muhlenberg had made various efforts to have the

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[115] Lueker, *op. cit.*, p. 160.

PARCHMENT
100% RAG

> place otherwise supplied. He received English ordination in London, in order to obtain due legal recognition. But the people were dissatisfied with what they regarded as duplicity on his part, and held meetings in order to procure a pastor true to the faith of the Lutheran Church. Another correspondence with Muhlenberg followed. Gerock was called, and declined. A special commissioner was sent to personally confer with Muhlenberg, as senior of the Ministerium of Pennsylvania, for a member of that body. Muhlenberg himself was called, at the advice of Rev. Michael Schlatter, and actually took the call into serious consideration, in 1775. Finally, Rev. Frederick Schultz was sent from Pennsylvania in 1772, and served the Nova Scotia congregations for ten years. His successor, John Gottlob Schmeisser, was sent by Freylinghausen from Halle, and remained pastor from 1782 to 1806. . . . [116]

Unfortunately, this book has no foreword or any indication of author or circumstances relative to its printing and publication. At the time this book was published the Lunenburg church was maintaining close relations with the English government and the church in London which probably accounts for the London publication.

The title page may be turned into English as follows:

> New Hymnal for the Evangelical Lutheran Congregation in Luneburg, in Nova Scotia, together with the small Catechism of Luther, a short statement of the Christian teachings and prayers. London; printed by J. V. G. Vogel, 7 Castle Street, Falcon Square. 1820.

The table of contents is divided into twelve head-

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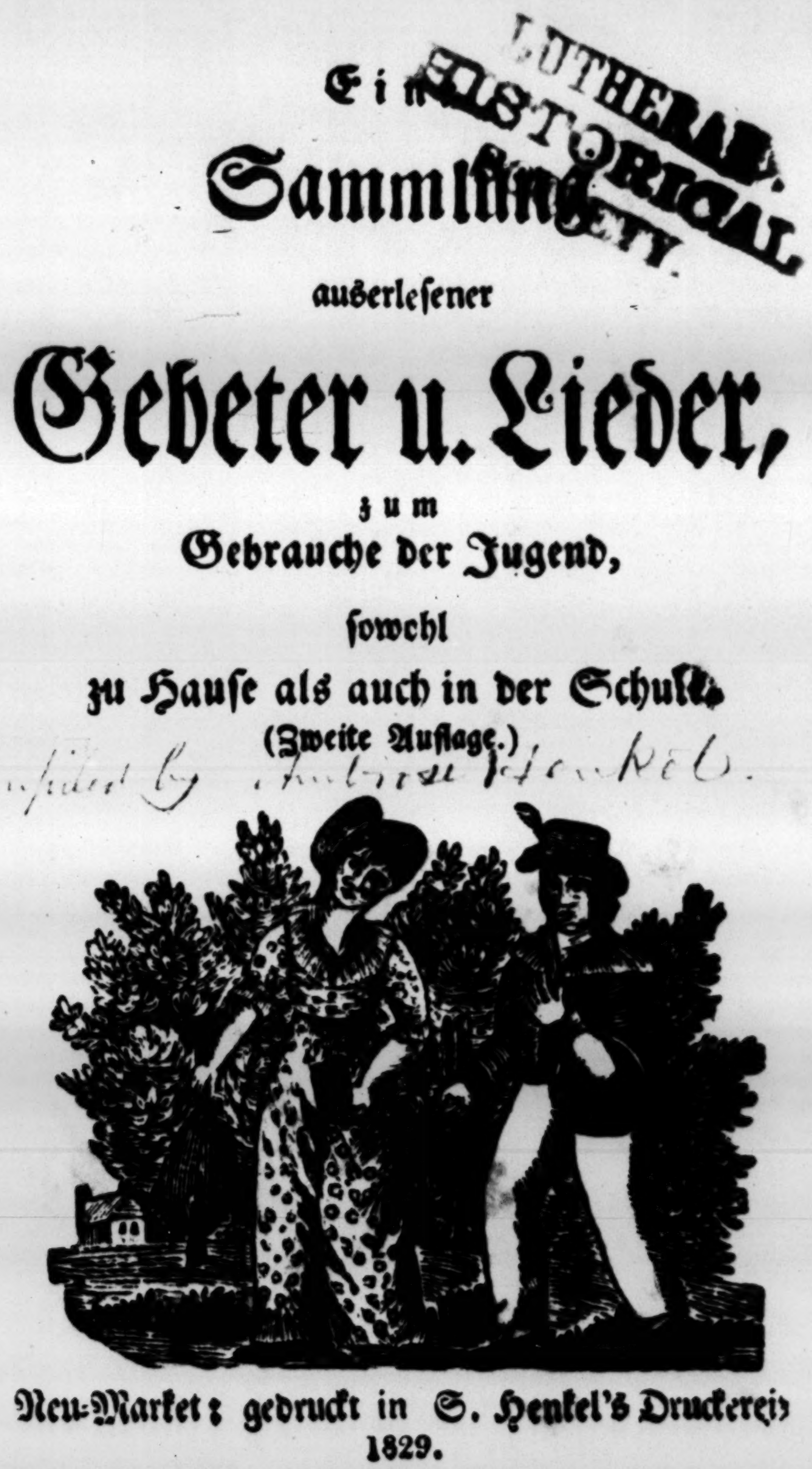
[116] Jacobs, op. cit., pp. 301-302.



LUTHERAN HISTORICAL SOCIETY.

Eine

Sammlung

auserleſener

Gebeter u. Lieder,

zum

Gebrauche der Jugend,

ſowohl

zu Hauſe als auch in der Schule.

(Zweite Auflage.)

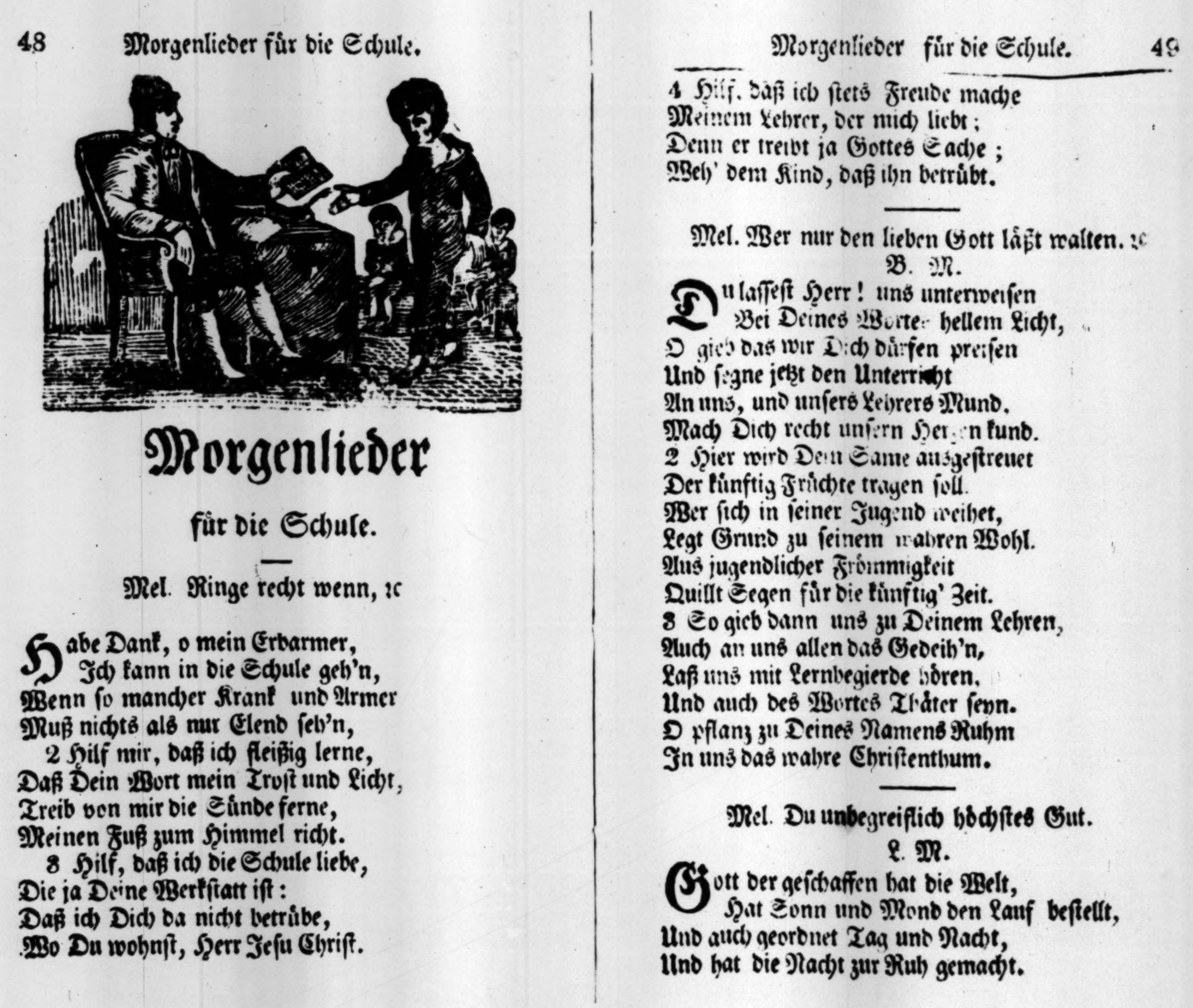
Compiled by Ambrose Henkel.

Neu-Market: gedruckt in S. Henkel's Druckerei,

1829.

FIGURE 43

TITLE PAGE, EINE SAMMLUNG AUSERLESENER GEBETER U. LIEDER



48 Morgenlieder für die Schule.

Morgenlieder

für die Schule.

Mel. Ringe recht wenn, ꝛc

Habe Dank, o mein Erbarmer,
Ich kann in die Schule geh'n,
Wenn ſo mancher Krank und Armer
Muß nichts als nur Elend ſeh'n,
2 Hilf mir, daß ich fleißig lerne,
Daß Dein Wort mein Troſt und Licht,
Treib von mir die Sünde ferne,
Meinen Fuß zum Himmel richt.
3 Hilf, daß ich die Schule liebe,
Die ja Deine Werkſtatt iſt:
Daß ich Dich da nicht betrübe,
Wo Du wohnſt, Herr Jeſu Chriſt.

Morgenlieder für die Schule. 49

4 Hilf, daß ich ſtets Freude mache
Meinem Lehrer, der mich liebt;
Denn er treibt ja Gottes Sache;
Weh' dem Kind, daß ihn betrübt.

Mel. Wer nur den lieben Gott läßt walten. ꝛc
B. M.

Du laſſeſt Herr! uns unterweiſen
Bei Deines Wortes hellem Licht,
O gieb das wir Dich dürfen preiſen
Und ſegne jetzt den Unterricht
An uns, und unſers Lehrers Mund.
Mach Dich recht unſern Herzen kund.
2 Hier wird Dein Same ausgeſtreuet
Der künftig Früchte tragen ſoll.
Wer ſich in ſeiner Jugend weihet,
Legt Grund zu ſeinem wahren Wohl.
Aus jugendlicher Frömmigkeit
Quillt Segen für die künftig' Zeit.
3 So gieb dann uns zu Deinem Lehren,
Auch an uns allen das Gedeih'n,
Laß uns mit Lernbegierde hören,
Und auch des Wortes Thäter ſeyn.
O pflanz zu Deines Namens Ruhm
In uns das wahre Chriſtenthum.

Mel. Du unbegreiflich höchſtes Gut.
L. M.

Gott der geſchaffen hat die Welt,
Hat Sonn und Mond den Lauf beſtellt,
Und auch geordnet Tag und Nacht,
Und hat die Nacht zur Ruh gemacht.

FIGURE 44

PAGES 48 AND 49, EINE SAMMLUNG AUSERLESENER GEBETER U. LIEDER

ings in which the liturgical year and the various occasions are represented. The 615 texts that follow have only the melody indicated so that some chorale tune book was required if the melody was not well known. An appendix supplies 23 more texts and it is followed by an index for the entire book. Other material includes the full texts of the Epistles and Gospels, Luther's short catechism, a short statement of Christian teachings in question and answer form, Prayers, and the Litany.

The Lutheran Theological Seminary at Philadelphia has a copy of this book.

Eine Sammlung auserlesener Gebeter u. Lieder, zum Gebrauche der Jugend. 1824. The first edition of this curious little book appeared in 1824. The second edition, of which sample pages are included in this chapter, may be found at the Lutheran Theological Seminary in Gettysberg. Its title page reveals this information:

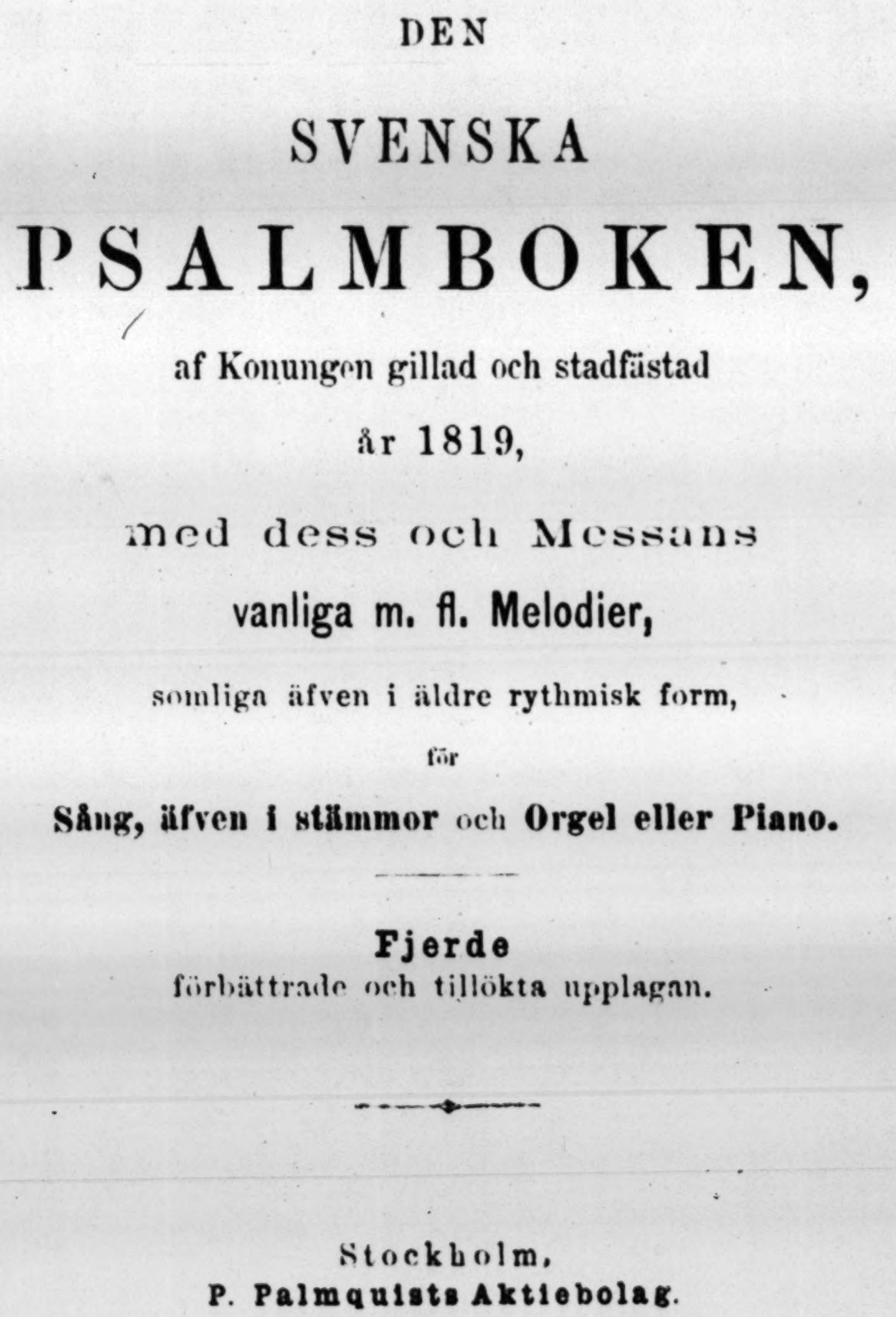
> A choice collection of prayers and hymns for the use of the young, for both the home and the school. Second edition. New Market: printed in Solomon Henkel's print shop. 1829.

A foreword signed by Ambrose Henkel and dated November 30, 1824, supplies certain information. The prayers and hymns in this small book were especially chosen for the use of the young in the home and in the school. This was a particular concern of the Henkels in their work. The material for the book was assembled partly from the manuscripts of Paul Henkel, the father of Ambrose, and the remaining part was chosen from the works of other unidentified writers.

After the foreword come eighty pages of prayers and hymns arranged as follows:

Morning hymns, six texts.
Morning prayers, six pages.
Table hymns, four texts.
Table prayers, eight pages.
Table hymns after eating, four texts.
Table prayers after eating, five pages.
Evening hymns, six texts.
Evening prayers, nine pages.
Morning hymns for school, five texts.
Morning prayers for school, seven pages.
Evening hymns for school, five texts.
Evening prayers for school, thirteen pages.
Daily prayers, three pages.

No music is provided, but the chorale tune and meter are indicated. In the course of the book are to be found nine somewhat primitive illustrations. This is another indication of the concern and energy which the Henkels put into their work.



DEN

SVENSKA

PSALMBOKEN,

af Konungen gillad och stadfästad

år 1819,

med dess och Messans

vanliga m. fl. Melodier,

somliga äfven i äldre rythmisk form,

för

Sång, äfven i stämmor och **Orgel eller Piano.**

Fjerde

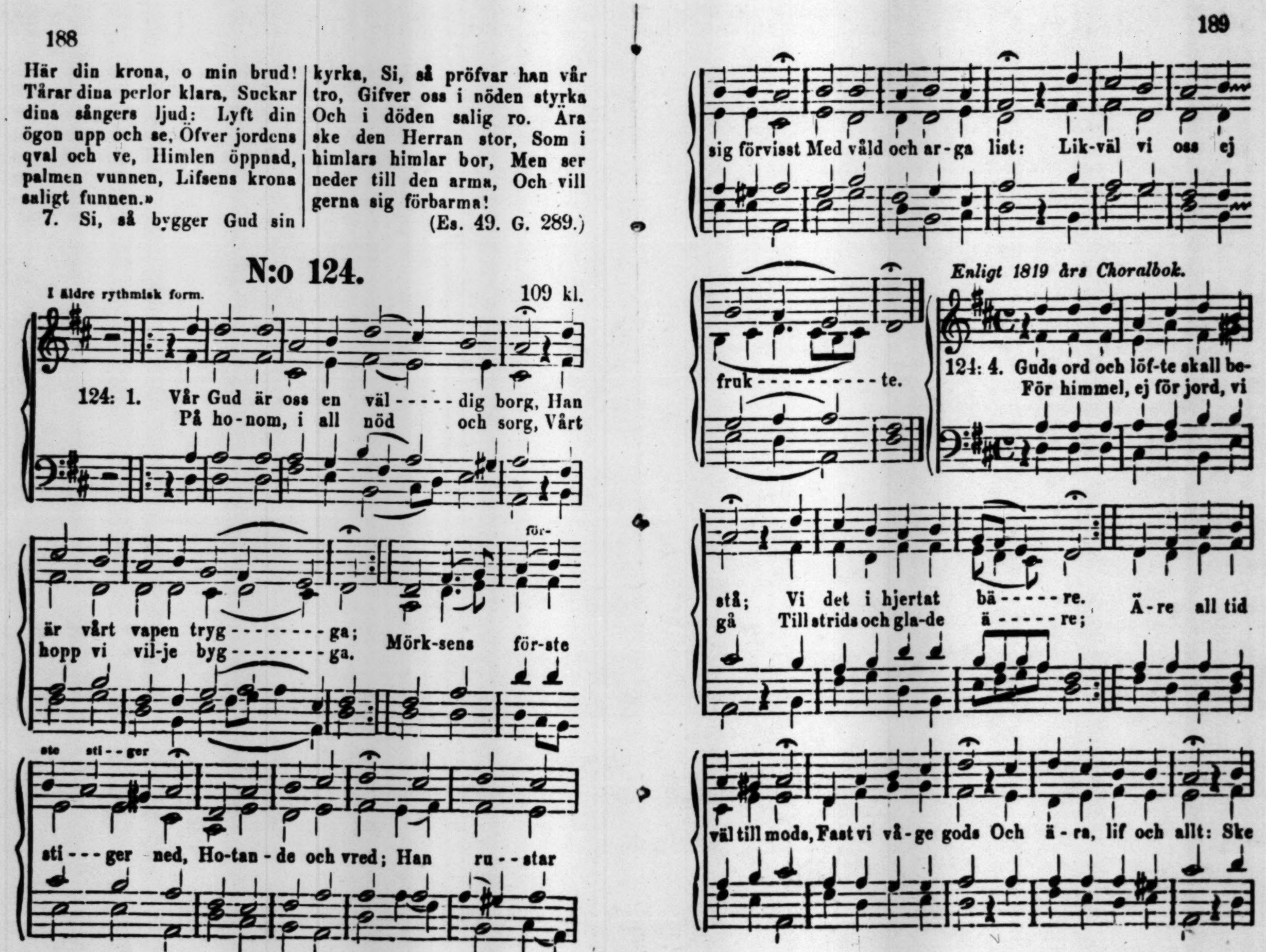
förbättrade och tillökta upplagan.

Stockholm,

P. Palmquists Aktiebolag.

FIGURE 45

TITLE PAGE, DEN SVENSKA PSALMBOKEN



188

Här din krona, o min brud! Tårar dina perlor klara, Suckar dina sångers ljud: Lyft din ögon upp och se, Öfver jordens qval och ve, Himlen öppnad, palmen vunnen, Lifsens krona saligt funnen.»

7. Si, så bygger Gud sin kyrka, Si, så pröfvar han vår tro, Gifver oss i nöden styrka Och i döden salig ro. Ära ske den Herran stor, Som i himlars himlar bor, Men ser neder till den arma, Och vill gerna sig förbarma!

(Es. 49. G. 289.)

N:o 124.

I äldre rythmisk form.

109 kl.

124: 1. Vår Gud är oss en väl-----dig borg, Han
På ho-nom, i all nöd och sorg, Vårt
är vårt vapen tryg---------ga; Mörk-sens för-ste
hopp vi vil-je byg---------ga.
ste sti--ger
sti---ger ned, Ho-tan-de och vred; Han ru--star

189

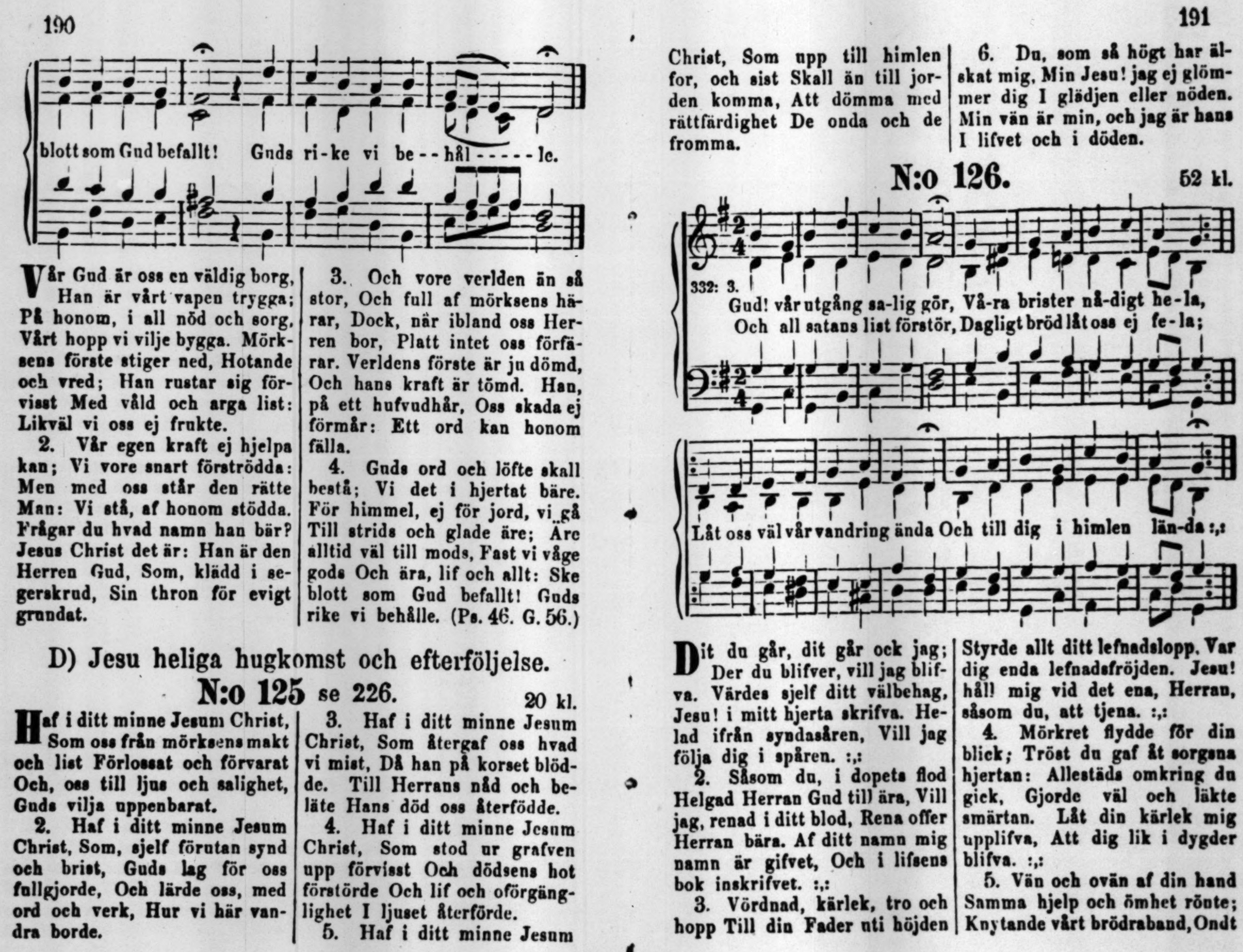
sig förvisst Med våld och ar-ga list: Lik-väl vi oss ej
fruk-----------te.

Enligt 1819 års Choralbok.

124: 4. Guds ord och löf-te skall be-
För himmel, ej för jord, vi
stå; Vi det i hjertat bä-----re. Ä-re all tid
gå Till strids och gla-de ä-----re;
väl till mods, Fast vi vå-ge gods Och ä-ra, lif och allt: Ske

FIGURE 46

PAGES 188 AND 189, DEN SVENSKA PSALMBOKEN


blott som Gud befallt! Guds ri-ke vi be--hål-----le.

190

Vår Gud är oss en väldig borg,
Han är vårt vapen trygga; På honom, i all nöd och sorg, Vårt hopp vi vilje bygga. Mörksens förste stiger ned, Hotande och vred; Han rustar sig förvisst Med våld och arga list: Likväl vi oss ej frukte.

2. Vår egen kraft ej hjelpa kan; Vi vore snart förströdda: Men med oss står den rätte Man: Vi stå, af honom stödda. Frågar du hvad namn han bär? Jesus Christ det är: Han är den Herren Gud, Som, klädd i segerskrud, Sin thron för evigt grundat.

3. Och vore verlden än så stor, Och full af mörksens härar, Dock, när ibland oss Herren bor, Platt intet oss förfärar. Verldens förste är ju dömd, Och hans kraft är tömd. Han, på ett hufvudhår, Oss skada ej förmår: Ett ord kan honom fälla.

4. Guds ord och löfte skall bestå; Vi det i hjertat bäre. För himmel, ej för jord, vi gå Till strids och glade äre; Äre alltid väl till mods, Fast vi våge gods Och ära, lif och allt: Ske blott som Gud befallt! Guds rike vi behålle. (Ps. 46. G. 56.)

D) Jesu heliga hugkomst och efterföljelse.

N:o 125 se 226.

20 kl.

Haf i ditt minne Jesum Christ,
Som oss från mörksens makt och list Förlossat och förvarat Och, oss till ljus och salighet, Guds vilja uppenbarat.

2. Haf i ditt minne Jesum Christ, Som, sjelf förutan synd och brist, Guds lag för oss fullgjorde, Och lärde oss, med ord och verk, Hur vi här vandra borde.

3. Haf i ditt minne Jesum Christ, Som återgaf oss hvad vi mist, Då han på korset blödde. Till Herrans nåd och beläte Hans död oss återfödde.

4. Haf i ditt minne Jesum Christ, Som stod ur grafven upp förvisst Och dödsens hot förstörde Och lif och oförgänglighet I ljuset återförde.

5. Haf i ditt minne Jesum Christ, Som upp till himlen for, och sist Skall än till jorden komma, Att dömma med rättfärdighet De onda och de fromma.

6. Du, som så högt har älskat mig, Min Jesu! jag ej glömmer dig I glädjen eller nöden. Min vän är min, och jag är hans I lifvet och i döden.

191

N:o 126.

52 kl.

332: 3.
Gud! vår utgång sa-lig gör, Vå-ra brister nå-digt he-la,
Och all satans list förstör, Dagligt bröd låt oss ej fe-la;
Låt oss väl vår vandring ända Och till dig i himlen län-da :,:

Dit du går, dit går ock jag;
Der du blifver, vill jag blifva. Värdes sjelf ditt välbehag, Jesu! i mitt hjerta skrifva. Helad ifrån syndasåren, Vill jag följa dig i spåren. :,:

2. Såsom du, i dopets flod Helgad Herran Gud till ära, Vill jag, renad i ditt blod, Rena offer Herran bära. Af ditt namn mig namn är gifvet, Och i lifsens bok inskrifvet. :,:

3. Vördnad, kärlek, tro och hopp Till din Fader uti höjden Styrde allt ditt lefnadslopp. Var dig enda lefnadsfröjden. Jesu! håll mig vid det ena, Herran, såsom du, att tjena. :,:

4. Mörkret flydde för din blick; Tröst du gaf åt sorgsna hjertan: Allestädes omkring du gick, Gjorde väl och läkte smärtan. Låt din kärlek mig upplifva, Att dig lik i dygder blifva. :,:

5. Vän och ovän af din hand Samma hjelp och ömhet rönte; Knytande vårt brödraband, Ondt

FIGURE 47

PAGES 190 AND 191, DEN SVENSKA PSALMBOKEN

CHAPTER XV

SCANDINAVIAN BOOKS

Most of the hymnody considered in this book has been of German or English origin for the simple reason that these people were organized and active in America during the period under consideration. It was not until near the middle of the nineteenth century that the Scandinavians became established in America, and therefore they were not able to contribute much to the Lutheran hymnody in America before 1850.

In the second chapter of this book the Swedes on the Delaware were discussed. It must be remembered that this was a relatively small though important part of the Lutheran church in America. It centered about the present cities of Philadelphia and Wilmington, and the work disappeared in 1823 with the death of the last pastor sent from Sweden.

Although Scandinavians as individuals and in small groups were identified as members of German and English Lutheran churches in the eighteenth century, it was not until the nineteenth century that these people began to come to America in sufficient numbers to form congregations of their own and to use their own material. The reasons for emigration from Sweden and Norway were the usual ones of economic and social advantage as well as greater religious freedom.

> In 1845, a small body of Swedish immigrants arrived in the Mississippi Valley and settled in Jefferson Co., Iowa. They called their community "New Sweden." In January, 1848, they organized a congregation. Because no ordained pastor was available, they called one of their own number to preach the Word and administer the Sacraments. His name was Magnus F. Hokanson, a shoemaker who once had planned to become a missionary to the Laplanders. Though lacking in theological education and somewhat vacillating in his doctrinal position, he was a fluent preacher. . . .
>
> The first ordained Swedish Lutheran pastor to come to the Middle West was the Rev. Lars P. Esbjorn. Strongly pietistic, Esbjorn, like many other clergymen in Sweden, felt deeply distressed over the low state of morals and spirituality in the Established Church of his day. . . . Moved by reports of the spiritual destitution of his countrymen who had migrated in large numbers to America, he determined to cast his lot with them. Together with 146 emigrants, many of whom were from his own parish of Ostervola, in northern Sweden, Esbjorn, accompanied by his wife and six small children, sailed from Gävle on June 29, 1849.
>
> . . . It was not until March 18, 1850, that he was able to effect the organization of a Lutheran congregation, and even then only ten persons were willing to become charter members. Andover thus became the first congregation of the future Augustana Synod to be organized and served by an ordained pastor.[117]

Concerning the first church at New Sweden, Iowa, we have this information about its organization and its practices:

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[117] Lueker, op. cit., p. 69.

> A congregation was organized in January 1848, "but without any constitution." Being former members of the Church of Sweden, baptized and confirmed, they considered themselves a Lutheran congregation. The catechism and hymnbook of the Church of Sweden were used and the Swedish Church manual was followed at services and in ministerial acts. That Hakanson, though unordained, was considered as pastor and fully qualified to perform pastoral functions is evident from a letter written by P. Cassel to his brother in Sweden, dated December 13, 1848, in which he says: "Send me three copies of the small hymnbook and one with large type and 2 or 3 catechisms. We need these as the old ones are very worn by frequent use and the catechisms we need for the children since they are to read their confirmation lessons in Swedish, because now we have a pastor. . . .[118]

The hymnbook of the Church of Sweden is the one which illustrates this chapter. In Sweden, the Lutheran church was the state church, and therefore all their materials were issued by direction of the king.

> In 1811, the king appointed a special committee to prepare a new hymnal to take the place of Svedberg's which had served well for over a century. The committee released its *Förslag till forbattrade Kyrko-Sanger* in 1814. The proposed hymnal contained 413 hymns. It did not meet with popular approval. The task of carrying on the work was then turned over to Johann Olof Wallin, who had been a member of the hymnal committee. Wallin had previously won recognition for his poetical gifts while attending the University of

---

[118] Oscar N. Olson, *The Augustana Lutheran Church in America* (Rock Island, Ill.: Augustana Book Concern, 1950), p. 94.

> Uppsala and was well prepared for the task. He completed his work in 1819 at which time his hymnal was authorized for use by King Karl XIV.
>
> Wallin's hymnal contained 500 hymns, of which 128 were his own, 178 were revisions by him, 23 were his translations and 15 were semioriginal, based on hymns by others. Other poets who contributed included Franzen, Nyström, Geiger, Afzelius, Hedborn, and Aström.
>
> A revised edition of Wallin's hymnal was prepared by J. H. Thomander and P. Wieselgren and published in Malmö in 1849. . . .[119]

The pages of the 1819 book used to illustrate this chapter come from the copy at Augustana College, Rock Island, Illinois. Unfortunately, it is not an original copy but a reprint of 1875. The first edition was only a text book and did not include the music which appears with this book. A companion chorale tune book was issued by Haeffner and it will be found in the chapter concerning tune books.

Hymn 124 on the sample page is Luther's Ein Feste Burg as translated by Olaus Petrie and revised by Wallin. The first musical setting contains Luther's rhythmic design in contemporary notation of four parts for the benefit of the organist. The second setting with the text of the fourth stanza is the one which appeared in Haeffner's chorale tune book as a companion to the original 1819 text book of Wallin.

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[119] Liemohn, op. cit., pp. 110-111.

Hymn text number 125 is an original by Wallin. For the music, one is directed to use the tune associated with hymn 226. This same direction appears in Haeffner's chorale book. Hymn 126 has a text by Astrom and music from Haeffner's chorale tune book.

There were other chorale books in Sweden other than the authorized books of the Church of Sweden. However, the record seems to show that the official book of 1819 was the one used in America before 1850.

The Norwegians, like the Swedes, appeared individually and in small groups in America before the nineteenth century, but:

> Norwegian immigration of real consequence began in the year 1825. Cleng Peerson and Knud O. Eide had been sent by the Quakers in Stavanger to investigate conditions in America with a view to emigration. Peerson returned to Norway in 1824 and with his encouraging report gave occasion for the first emigrant vessel to sail from Norway to America.
>
> The pioneer group crossed the ocean in a scow of about forty tons, drawing seven and a half feet of water. They called the sloop "Restaurationen"--it was the Norwegian "Mayflower." The vessel was bought for $1370 which made the fare for the fifty-two persons $26.35 each--cheap transportation even for that day. The vessel, carrying a cargo of iron, left Stavanger on July 4, 1825, and arrived October ninth in New York, where they were met by Cleng Peerson, who had previously returned to America. This company of immi-

> grants, known in history as the "Sloop Party," does not appear to have been a pious group. . . . The "Sloop Party" went by way of Albany and Rochester to Western New York were they founded the Kendall settlement, Murry Township, Orleans County. The settlers were destined not to stay long at this place.
>
> Already in 1834 Cleng Peerson selected a second site for a Norwegian settlement. This was in the Fox River Valley, La Salle County, Illinois. In that year six families left New York for Illinois, and by 1835 only two or three families remained in New York. By 1838 the Illinois settlement numbered about twenty families. . . . To the staunch Haugean, Ole Hetletvedt, belongs the honor of conducting the first Lutheran service among the Norwegians in America. He held the ground in the Fox River settlement for the Lutheran faith until the arrival of Elling Eielsen in 1839. With his preaching and personal work Eielsen routed the sects and brought most of the wayward settlers back into the Lutheran Church. In 1841 Eielsen built the first house of worship among the Norwegians, using the first floor as an immigrant receiving home, and the second floor as an assembly hall. Eielsen received ordination to the ministry October 3, 1843, and is thus the first Norwegian Lutheran pastor in America.[120]

Immigration continued as the new settlers formed other communities in Wisconsin. The first Norwegian synod was that of the "Evangelical Lutheran Church in America," organized at Jefferson Prairie, Wisconsin, April 13-14, 1846, with Elling Eielsen of the Fox River settlement as leader.

The hymnals used by these people were those recorded by Norlie in the following:

---

[120] Neve, *op. cit.*, pp. 291-292.

> . . . The early newcomers took along with them in their traveling box, copies of Balle's "Evangelisk-Kristelige Salmbog" (1797), Guldberg's (1778), Kingo's (edition 1819), Harboe and Guldberg's (edition 1823). In 1854 two editions of the Harboe and Guldberg hymn books were published by the pioneer settlers, one printed by Ole Andrewson at Norway, Ill., having 784 pages, and the other printed by the Scandinavian Press Association at inmansville, Wis., having 648 pages. . . . [121]

In speaking of Scandinavian hymnals, Reynolds says that:

> . . . Wallin rendered still higher service, not only by his original hymns, but still more by his careful revision of the older authors whose harshness and obsolete forms of expression he removed with great taste and judgment in his hymn book of 1819--in which, however, there are occasional out-croppings of the fashionable Philosophy and Rationalism of the day. The Norwegian approaches still nearer to the German, and, so far as we have examined its hymn books, derives a still larger proportion of its hymns from German sources. The names of the melodies or tunes are almost identical, so that one who looks over Harboe and Guldberg's hymn book, which is in general use among our Norwegian congregations in this country, might almost think that he had before him a German book, so far as the headings of the hymns are concerned.[122]

The books mentioned by Norlie and Reynolds appear to have been only text books. Music was provided at first by the Danish-German chorale books of Breitendich, Schiorring, and Zinck, but in 1823 a Norwegian chorale book appeared to replace the former books.

---

[121] Olaf M. Norlie, History of the Norwegian People in America (Minneapolis: Augsburg Publishing House, 1925), pp. 452-453.

[122] Reynolds, op. cit., p. 181.

> The leader in music at the moment was O. A. Lindeman, organist in Vor Frue Kircke in Trondhjem, a position he had occupied since 1799. Lindeman had studied in Copenhagen and had returned to Norway at the age of twenty-four. He was asked to prepare a chorale book to serve as a common melody book for Kingo's, Guldberg's, and Balle's hymnals and thus promote uniformity in church song. Lindeman was instructed to give the entire chorale literature a critical revision and to restore the chorales as far as possible to their original character. His chorale book was published in 1838 and was accepted as the replacement of Zinck's and other colledtions which had remained in use.
>
> . . . .
>
> As compared with his predecessors, Lindeman used a more modern harmonic idiom and instead of using the conventional repeat sign for repeated periods, he gave the repeated melodic unit a new harmonization. While these are notable improvements, the book also had its shortcomings. The rhythmic pattern is definitely of the Haeffner type--pages and pages of half notes, interrupted only occasionally by a quarter note. All but five of the 186 chorale settings are in two-two meter. Some melodies, such as his No. 8, Al den ganske Christenhed, which was in triple meter in earlier collections is now set in duple meter with notes of equal duration. He was as opposed to the three-beat measure as was Zinck.[123]

Other Scandinavians such as those from Denmark and Finland did not come to America in sufficient numbers to organize congregations before 1850, so they will not be discussed in this chapter.

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[123] Liemohn, op. cit., pp. 123-124.

The Library of Congress has an 1804 copy of Balle's *Evangelisk-Kristelige Salmebog*, an 1854 edition of Kingo's hymnal, and the 1786 and 1825 editions of the Harboe and Guldberg hymnal.

Union Theological Seminary in New York has the 1754 edition of Kingo's hymnal.

CHAPTER XVI

SUNDAY SCHOOL BOOKS

Another phase of church life in America involving the use of hymns was that of the Sunday school.

Although Roxbury, Mass., is often credited with having established the first Sunday school in America (1674), the Sunday school movement did not become widespread until Sunday schools were organized in England in the last half of the 18th century to provide instruction for destitute and neglected children whose education was otherwise neglected. Robert Raikes (1735-1811), editor of a newspaper in England, popularized the Sunday school in the 1780's. The children attended Raikes' school from ten to twelve o'clock in the morning and from one to five o'clock in the afternoon. Instruction was given in reading and in the church catechism. Many similar schools were established, and by 1800 there were many Sunday schools in all parts of England. Since these Sunday schools were designed to give the rudiments of a general education, they were non-denominational and were usually conducted independently of the churches.

In the United States Sunday schools followed a different pattern. In the first place, the purpose of Sunday schools in America was soon restricted to the teaching of religion. Then, too, each denomination established its own Sunday schools and recruited teachers for them. Since the public schools do not teach religion, the Sunday schools have become for many church bodies the only means of providing formal religious instruction for the young. Church bodies that maintain parochial schools have been somewhat slower than others in establishing Sunday schools, but the Sunday school has experienced a remarkable growth.[124]

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[124] Lueker, _op_. _cit_., p. 1019.

In England, beginning in 1785, several Sunday School Societies or Unions were formed to encourage the growth and spread of Sunday schools and to provide materials for their use. The London Sunday School Union founded in 1803 issued editions of Watts' Divine and Moral Songs, Ann and Jane Taylor's Hymns for Infant Minds, a tune book, and a juvenile harmonist with collections for the young.

In America the Sunday school movement prospered, and in 1817 the American Sunday School Union was organized. Shortly after its organization it issued the Union Hymn Book which was repeatedly revised and issued in large editions of 20,000 or 30,000 copies--250,000 before 1846.

Among Lutherans in America we have this information about their Sunday school activities:

> . . . In 1830, a Sunday-school Union had been formed, of which Rev. C. F. Heyer was the agent, who, during the first year, traveled nearly five thousand miles, preached in three hundred places, and established a large number of Sunday-schools. From twelve to fifteen thousand Sunday-school books and tracts had been sold and distributed.[125]

From the preface to the first English Lutheran Sunday school hymn book, Hymns, Selected and Arranged for Sunday Schools, of the Evangelical Lutheran Church, we have

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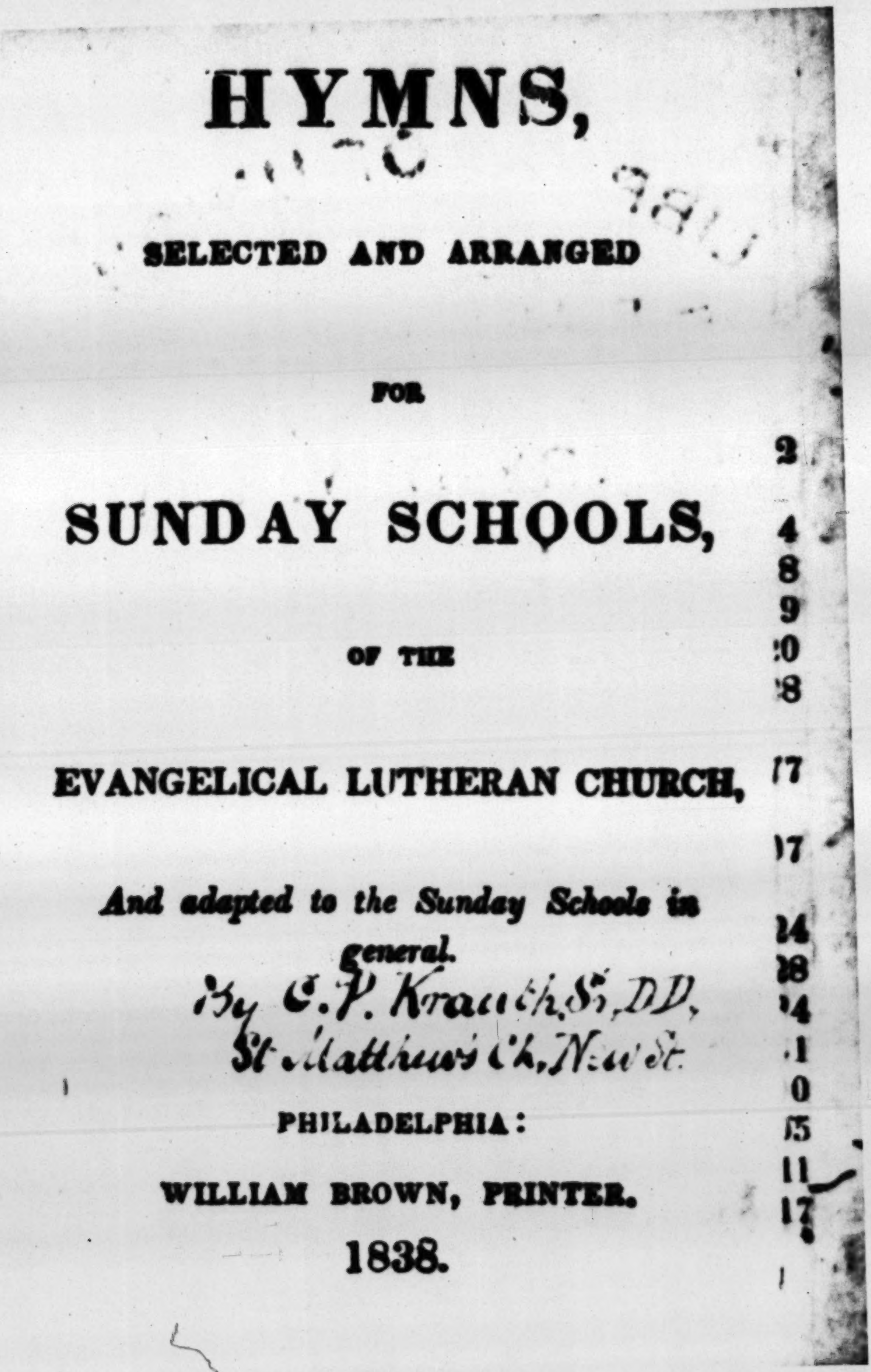
[125] Jacobs, op. cit., p. 374.



HYMNS,

SELECTED AND ARRANGED

FOR

SUNDAY SCHOOLS,

OF THE

EVANGELICAL LUTHERAN CHURCH,

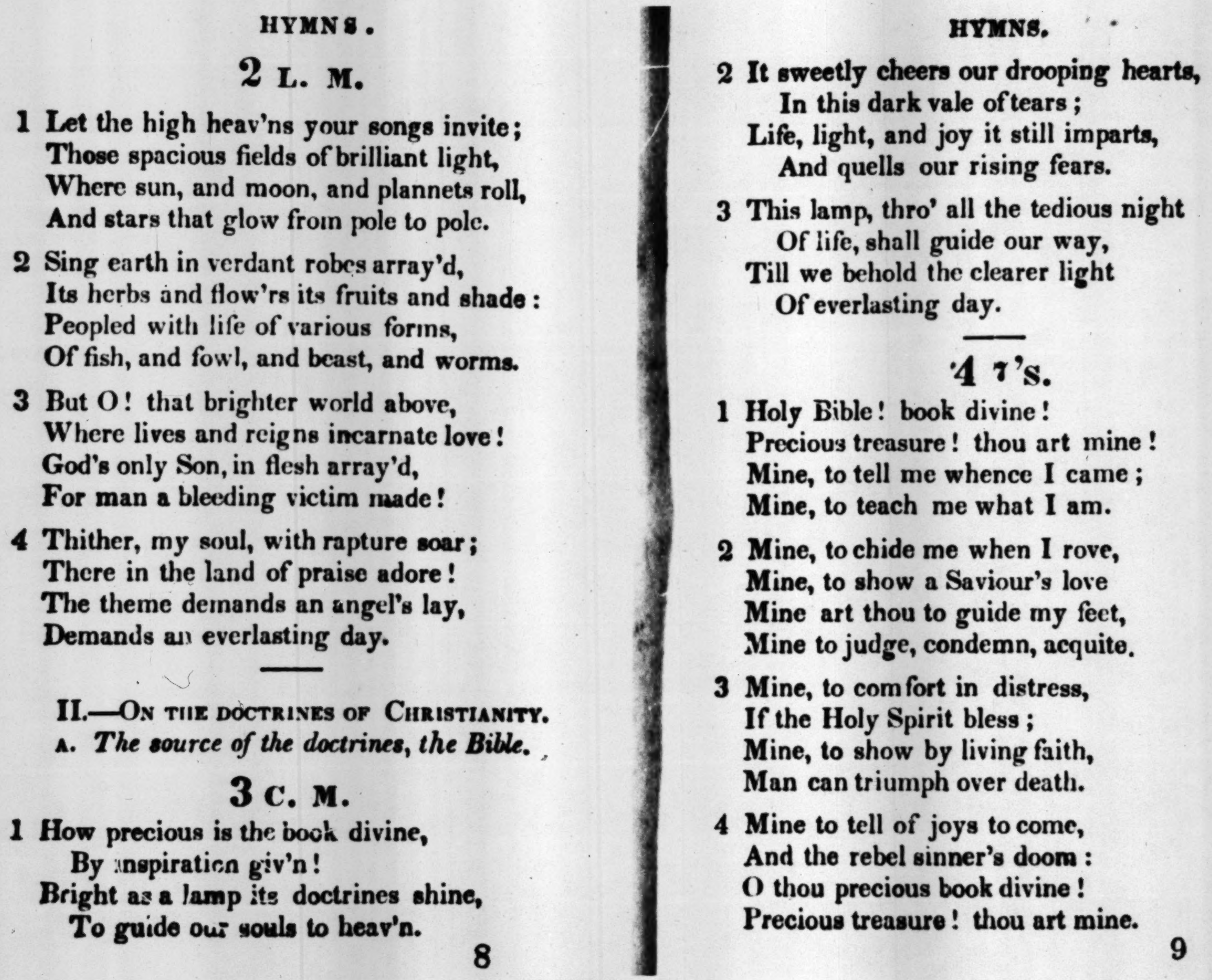
And adapted to the Sunday Schools in general.

By C. P. Krauth Sr, DD,
St Matthew's Ch, New St.

PHILADELPHIA:
WILLIAM BROWN, PRINTER.
1838.

FIGURE 48

TITLE PAGE, HYMNS, SELECTED AND ARRANGED FOR SUNDAY SCHOOLS



2 L. M.

1 Let the high heav'ns your songs invite;
Those spacious fields of brilliant light,
Where sun, and moon, and plannets roll,
And stars that glow from pole to pole.

2 Sing earth in verdant robes array'd,
Its herbs and flow'rs its fruits and shade:
Peopled with life of various forms,
Of fish, and fowl, and beast, and worms.

3 But O! that brighter world above,
Where lives and reigns incarnate love!
God's only Son, in flesh array'd,
For man a bleeding victim made!

4 Thither, my soul, with rapture soar;
There in the land of praise adore!
The theme demands an angel's lay,
Demands an everlasting day.

II.—On the doctrines of Christianity.

A. *The source of the doctrines, the Bible.*

3 C. M.

1 How precious is the book divine,
By inspiration giv'n!
Bright as a lamp its doctrines shine,
To guide our souls to heav'n.

2 It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears.

3 This lamp, thro' all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of everlasting day.

4 7's.

1 Holy Bible! book divine!
Precious treasure! thou art mine!
Mine, to tell me whence I came;
Mine, to teach me what I am.

2 Mine, to chide me when I rove,
Mine, to show a Saviour's love
Mine art thou to guide my feet,
Mine to judge, condemn, acquite.

3 Mine, to comfort in distress,
If the Holy Spirit bless;
Mine, to show by living faith,
Man can triumph over death.

4 Mine to tell of joys to come,
And the rebel sinner's doom:
O thou precious book divine!
Precious treasure! thou art mine.

FIGURE 49

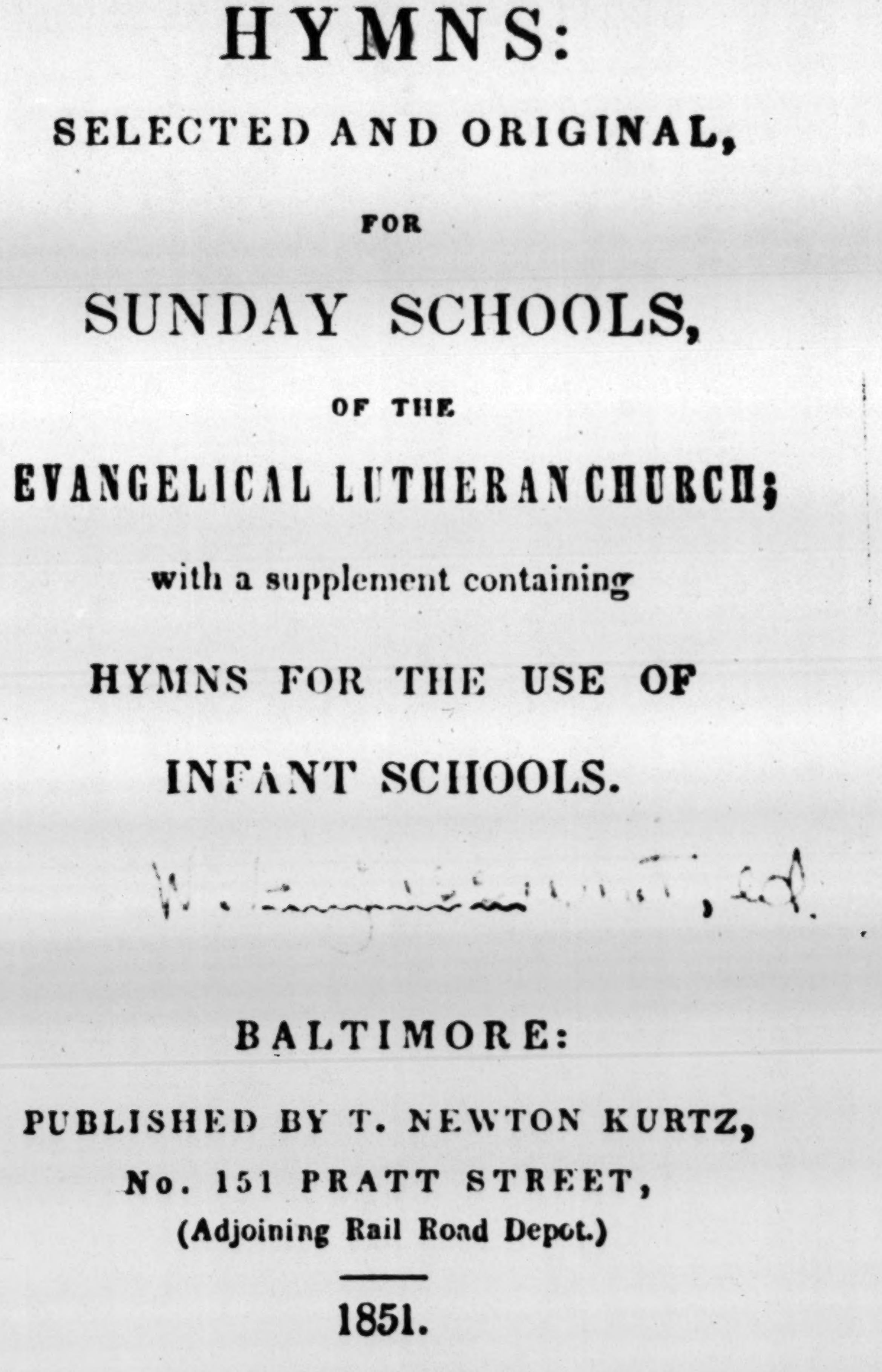
PAGES 8 AND 9, HYMNS, SELECTED AND ARRANGED FOR SUNDAY SCHOOLS this information about Lutheran Sunday school hymnody:

> The circumstances, under which this selection of Hymns was made, are the following. The Hymn book of the Sunday School Union, which had been used exclusively in the schools of Lutheran Churches, has been discontinued, and another adopted. This produced the embarrassment of an inability to obtain copies of the book which was generally owned by the scholars, and the necessity either of purchasing an entirely new book, or preparing a work for the wants of the school. As there was no pledge that the Hymn book of the Sunday School Union would not be changed again, the latter plan was deemed most expedient.
>
> In this state of things, the following Hymns were chosen and reduced to the form in which they appear. It is hoped that the collection will be found adequate to the end for which it was made.
>
> The arrangement will be found better suited to Lutheran Sunday schools than that of other books. Some of the heads were chosen with an especial reference to peculiarities both of doctrine and seasons of worship in the Lutheran church.

The book which was issued in 1838 contains 217 texts arranged under six headings with various divisions. A table of first lines follows the texts together with ten additional hymns.

The author of the book was Dr. C. P. Krauth, pastor of St. Matthew's church, Philadelphia, but nowhere in the book does his name appear in print. This was the practice of the American Sunday School Union in its many publications.

No music is provided, so reference was necessary



HYMNS:

SELECTED AND ORIGINAL,

FOR

SUNDAY SCHOOLS,

OF THE

EVANGELICAL LUTHERAN CHURCH;

with a supplement containing

HYMNS FOR THE USE OF

INFANT SCHOOLS.

W. [illegible], ed.

BALTIMORE:

PUBLISHED BY T. NEWTON KURTZ,

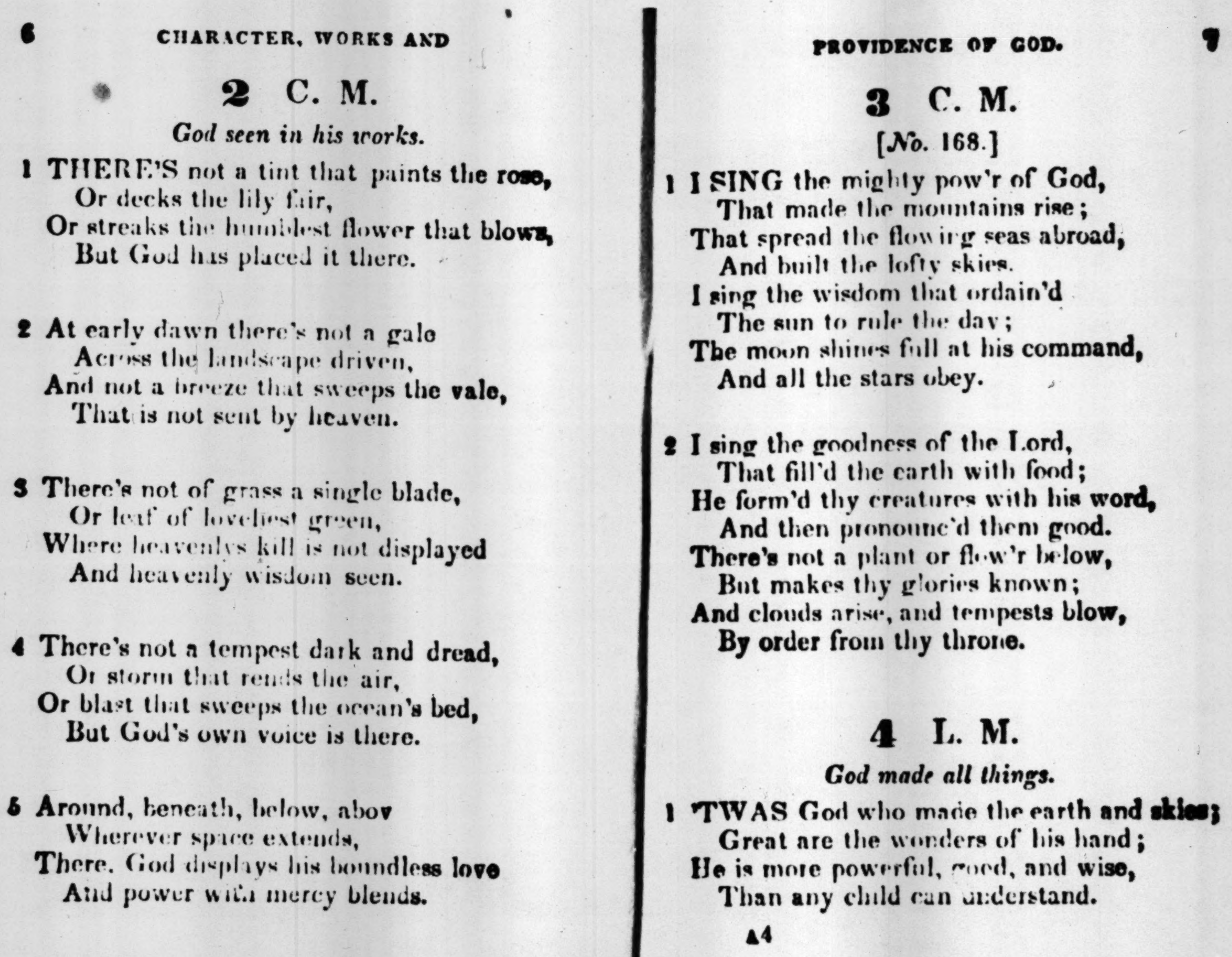
No. 151 PRATT STREET,

(Adjoining Rail Road Depot.)

1851.

FIGURE 50

TITLE PAGE, HYMNS: SELECTED AND ORIGINAL, FOR SUNDAY SCHOOLS



6 CHARACTER, WORKS AND

2 C. M.

God seen in his works.

1 THERE'S not a tint that paints the **rose,**
Or decks the lily fair,
Or streaks the humblest flower that **blows,**
But God has placed it there.

2 At early dawn there's not a gale
Across the landscape driven,
And not a breeze that sweeps the **vale,**
That is not sent by heaven.

3 There's not of grass a single blade,
Or leaf of loveliest green,
Where heavenlys kill is not displayed
And heavenly wisdom seen.

4 There's not a tempest dark and dread,
Or storm that rends the air,
Or blast that sweeps the ocean's bed,
But God's own voice is there.

5 Around, beneath, below, abov
Wherever space extends,
There. God displays his boundless **love**
And power with mercy blends.

PROVIDENCE OF GOD. 7

3 C. M.

[*No.* 168.]

1 I SING the mighty pow'r of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies.
I sing the wisdom that ordain'd
The sun to rule the day;
The moon shines full at his command,
And all the stars obey.

2 I sing the goodness of the Lord,
That fill'd the earth with food;
He form'd thy creatures with his **word,**
And then pronounc'd them good.
There's not a plant or flow'r below,
But makes thy glories known;
And clouds arise, and tempests blow,
By order from thy throne.

4 L. M.

God made all things.

1 'TWAS God who made the earth and **skies;**
Great are the wonders of his hand;
He is more powerful, good, and wise,
Than any child can understand.

A4

FIGURE 51

PAGES 6 AND 7, HYMNS: SELECTED AND ORIGINAL, FOR SUNDAY SCHOOLS to some other source such as the material of the American Sunday School Union or the many English hymn tune books available at that time.

A second Lutheran Sunday school hymnal appeared in 1843 under the title of Hymns: Selected and Original, for Sunday Schools, of the Evangelical Lutheran Church. Its author, Dr. W. A. Passavant, tells us in the foreword to the book that:

> The increase of Sunday Schools in our churches during the last five years, has been so rapid, that, in the opinion of those best capable of judging, the period has now arrived, when a standard Sunday School Book is loudly called for by the wants of the church. As the Hymn Book which had been introduced in many of our schools, was out of print, and the demand for such a work was constantly increasing, it was deemed advisable, instead of reprinting the old, to publish a new and improved Hymn Book, which might also be used in connection with the one heretofore introduced among us.
>
> It is hoped that the present collection, which has been compiled from a large number of Sunday School and other Hymn Books, as well as from original sources, will meet the wants of the numerous and flourishing Sunday schools, which are every day springing up in our connection; and at the same time prove acceptable, from the greater variety and number of it's hymns, to those schools in which the old Hymn Book was used. The prevalence of missionary, anniversity, and teacher's meetings, of late years in Sunday School's, will account for the number of hymns under these heads. A supplement for the use of infant schools has been added, containing a variety of appropriate hymns adapted to the capacities of the very young.

The 262 texts are followed by a Supplement of hymns for Infant Sunday Schools. At the head of this section is the following information:

> Infant schools owe their origin to John Frederick Oberlin an obscure Lutheran minister, who lived during the latter part of the last century in the Bas de la Roche--a half savage corner of France. The plan he devised and carried into successful execution, has been adopted throughout the greater part of Europe and America with the most happy results. Every church that could do so, should have such a school in connection with the Sunday School. Christians should take care of the buds and blossoms!

Forty-two texts are included in this section. It is followed by an index of General Titles under fifteen headings, A table of first lines completes the book.

From the sample page included in this chapter, one may see that hymn number 3 carries another number in brackets. This refers to the number of the hymn in the previous book of Dr. Krauth. Like the previous book, no music is included. The metrical indication at the head of each hymn is a help in the choice of a suitable tune.

Both of these books may be found at the Union Theological Seminary in New York.

CHAPTER XVII

TUNE BOOKS

All but three of the hymnals considered in this book were simply text books. Another book of tunes or more complete musical settings was required for a proper use of these text books. The reasons for this situation were the great cost of printing music for the large text books, the difficulty of printing the music, and the fact that many of the chorales were known from childhood, so that only the organist really needed a music book.

The music for the chorale text or hymn books was supplied in one of two ways. Some chorale text books also had chorale melodies or even a figured bass setting of the chorales. These books seem to have been few in number compared with the chorale text books having no music. Where there was no music printed with the text book, chorale tune books were used. These books were collections of the commonly accepted melodies with perhaps a few original ones added, and they were usually printed privately by some organist or director of music in one of the more important churches in Germany.

During the sixteenth century in Germany, chorale books usually had less than one hundred texts, and they were often accompanied by tunes such as in the 1524 Erfurter Enchiridion, or handbook, which illustrates the first chapter of this book. These books were intended for home and congregational use. At the same time, in 1524, a book of polyphonic or part settings of the chorales was published by Walther for the exclusive use of the choir. In 1586 Lucas Osiander published his Fünfzig geistliche Lieder (Fifty spiritual songs) in which all vocal parts had the same rhythmic pattern. It was now possible and practical for the congregation and choir to unite in a chorale. There is some question as to how often this took place.

Once the production of chorale texts and tunes had begun in the sixteenth century, the output continued at an increasing pace with more and more books being published throughout the Lutheran countries. At the same time the size of the books continued to increase. Other collections were by Eccard, Geistliche Lieder auff den Choral, 1597; Gesius, Geistliche deutsche Lieder, 1601; Hassler, Kirchengesänge, 1608; and Vulpius, Gesangbuch, 1609.

According to Bukofzer, the following were the most important chorale books of the baroque period:

Osiander: Fünfzig Geistliche Lieder, 1586

Hamburger Melodeien-Gesangbuch, 1604
Praetorius: Musae Sioniae, V-VIII, 1607 ff.
Hassler: Kirchengesäng . . . simpliciter, 1608
Schein: Cantional, Leipzig, 1627
Crüger: Praxis Pietatis melica, 1647 ff.
Scheidt: Tabulaturbuch, 1650
Briegel, Darmstadt, 1687
Speer, 1692
Freylinghausen: Geistreiches Gesangbuch, Halle, 1704 ff.
Bachofen: Zürich, 1727
Schemelli, 1736
König, Frankfurt, 1738[126]

In this chapter a number of chorale and hymn tune books will be presented to show the kind of material that was used to accompany the text books which had no music. It should also be remembered that the 1722 edition of the Psalmodia Germanica contained music as did most editions of the Freylinghausen Gesangbuch. These were presented in the earlier chapters of this book.

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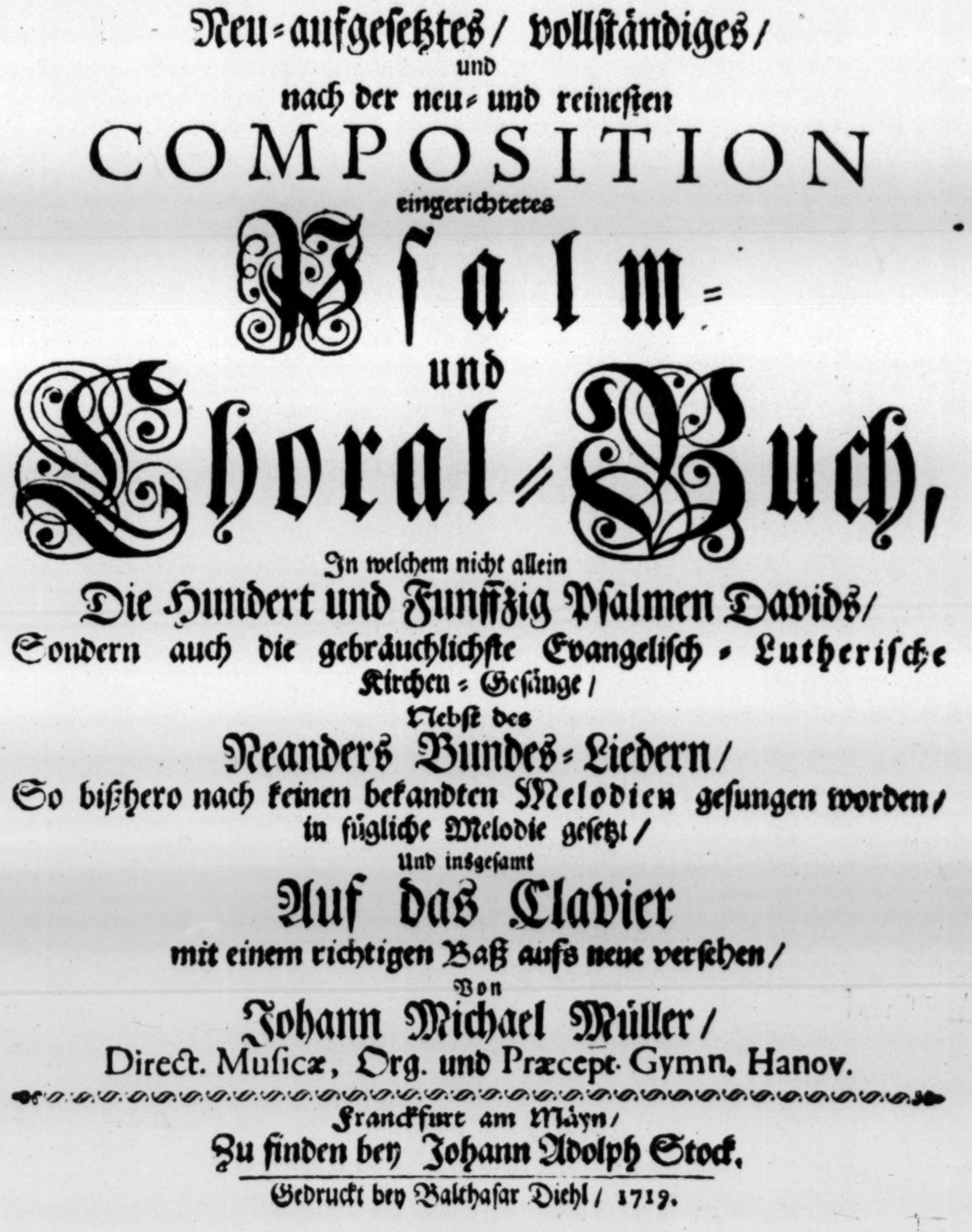
[126] Manfred F. Bukofzer, Music in the Baroque Era (New York: W. W. Norton & Company, Inc., 1947), pp. 80-81.



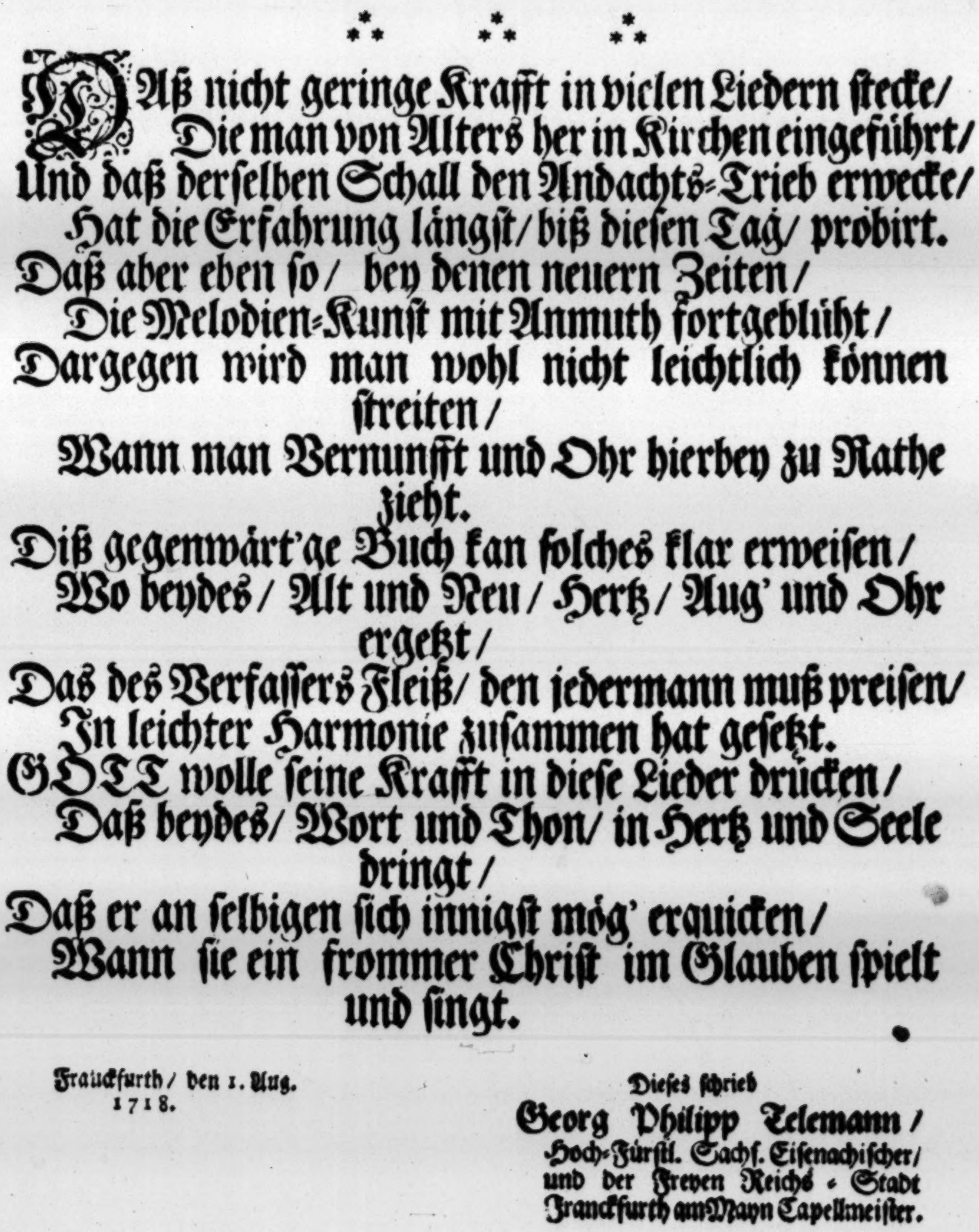
Neu-aufgeſetztes/ vollſtändiges/
und
nach der neu- und reineſten
COMPOSITION
eingerichtetes
Pſalm-
und
Choral-Buch,
In welchem nicht allein
Die Hundert und Funffzig Pſalmen Davids/
Sondern auch die gebräuchlichſte Evangeliſch-Lutheriſche
Kirchen-Geſänge/
Nebſt des
Neanders Bundes-Liedern/
So bißhero nach keinen bekandten Melodien geſungen worden/
in fügliche Melodie geſetzt/
Und insgeſamt
Auf das Clavier
mit einem richtigen Baß aufs neue verſehen/
Von
Johann Michael Müller/
Direct. Muſicæ, Org. und Præcept. Gymn. Hanov.

Franckfurt am Mäyn/
Zu finden bey Johann Adolph Stock.
Gedruckt bey Balthaſar Diehl/ 1719.

FIGURE 52

TITLE PAGE, PSALM UND CHORAL-BUCH

J. M. MÜLLER, 1719



⁂ ⁂ ⁂

DAß nicht geringe Krafft in vielen Liedern ſtecke/
Die man von Alters her in Kirchen eingeführt/
Und daß derſelben Schall den Andachts-Trieb erwecke/
Hat die Erfahrung längſt/ biß dieſen Tag/ probirt.
Daß aber eben ſo/ bey denen neuern Zeiten/
Die Melodien-Kunſt mit Anmuth fortgeblüht/
Dargegen wird man wohl nicht leichtlich können ſtreiten/
Wann man Vernunfft und Ohr hierbey zu Rathe zieht.
Diß gegenwärt'ge Buch kan ſolches klar erweiſen/
Wo beydes/ Alt und Neu/ Hertz/ Aug' und Ohr ergetzt/
Das des Verfaſſers Fleiß/ den jedermann muß preiſen/
In leichter Harmonie zuſammen hat geſetzt.
GOTT wolle ſeine Krafft in dieſe Lieder drücken/
Daß beydes/ Wort und Thon/ in Hertz und Seele dringt/
Daß er an ſelbigen ſich innigſt mög' erquicken/
Wann ſie ein frommer Chriſt im Glauben ſpielt und ſingt.

Franckfurth/ den 1. Aug.
1718.

Dieſes ſchrieb
Georg Philipp Telemann/
Hoch-Fürſtl. Sachſ. Eiſenachiſcher/
und der Freyen Reichs-Stadt
Franckfurth am Mayn Capellmeiſter.

FIGURE 53

PAGE EIGHT, PSALM UND CHORAL-BUCH

114. Ein veſte Burg iſt unſer GOtt/ ꝛc. hat 5. vers.

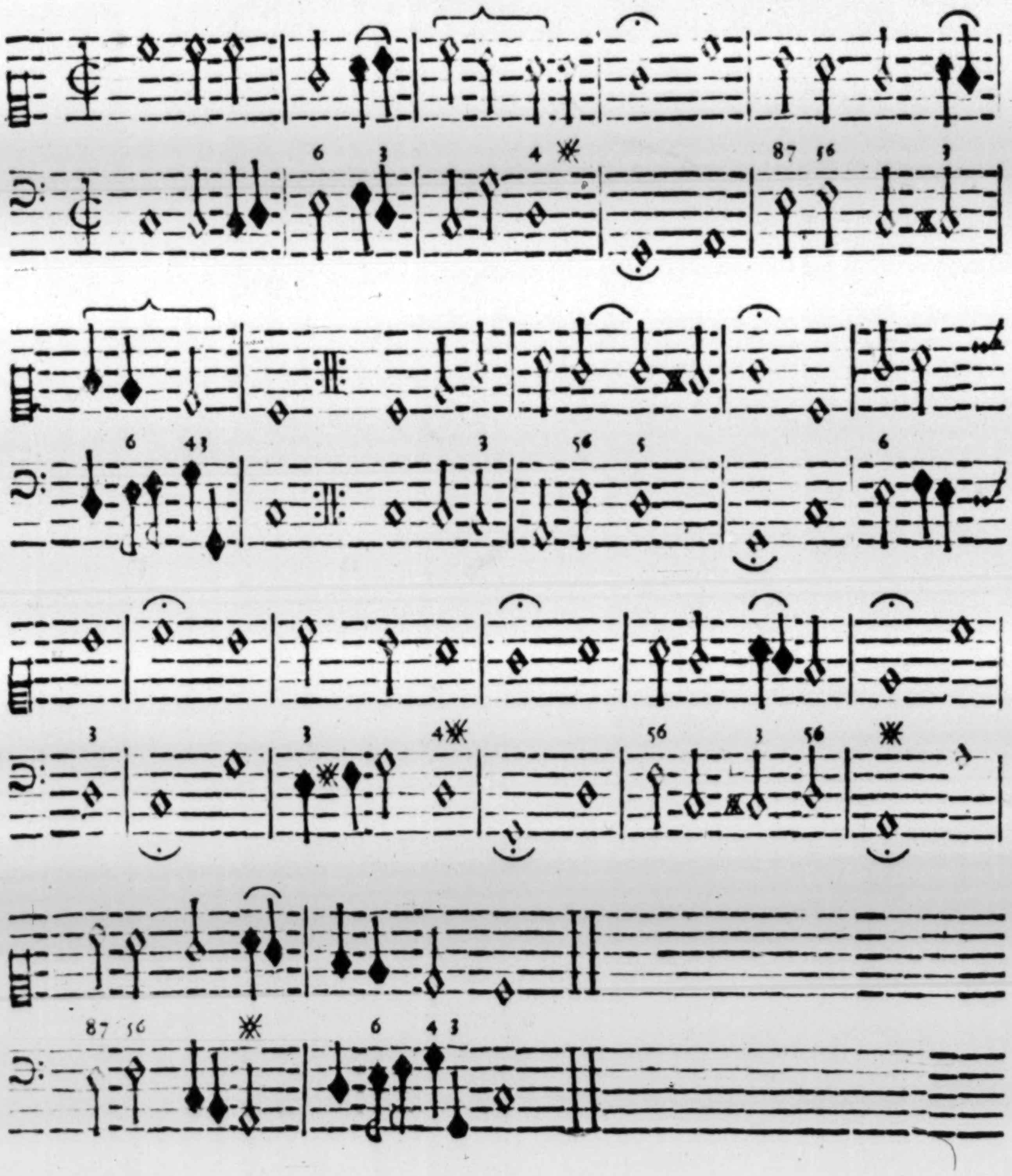


FIGURE 54

CHORALE TUNE NUMBER 114, PSALM UND CHORAL-BUCH

Psalm und Choral-Buch. J. M. Müller, 1719. An English translation of the title page would read:

> Newly issued, complete, and after the newest and clearest arrangement of compositions, Psalm and Chorale Book, in which may be found not only the one hundred and fifty psalms of David, but also the customary Evangelical Lutheran Hymns, together with the collection of songs by Neander which up to the present has had no convenient setting for keyboard, with a new and accurate bass by Johann Michael Müller, director of music, organist, and teacher of the gymnasium, Hanau. Frankfurt on the Main. Sold by Johann Adolph Stock. Printed by Balthasar Diehl, 1719.

According to the foreword, organists and schoolmasters were the persons for whom the book was intended. The author must have felt that the works of Neander were of particular importance since he reminds the reader that the book contains these works.

The page that follows the foreword is interesting in that it is signed by Georg Philipp Telemann, a contemporary of J. S. Bach. In that day Telemann was better-known than Bach, and was often the first choice of candidates to fill an important musical position when it was vacant.

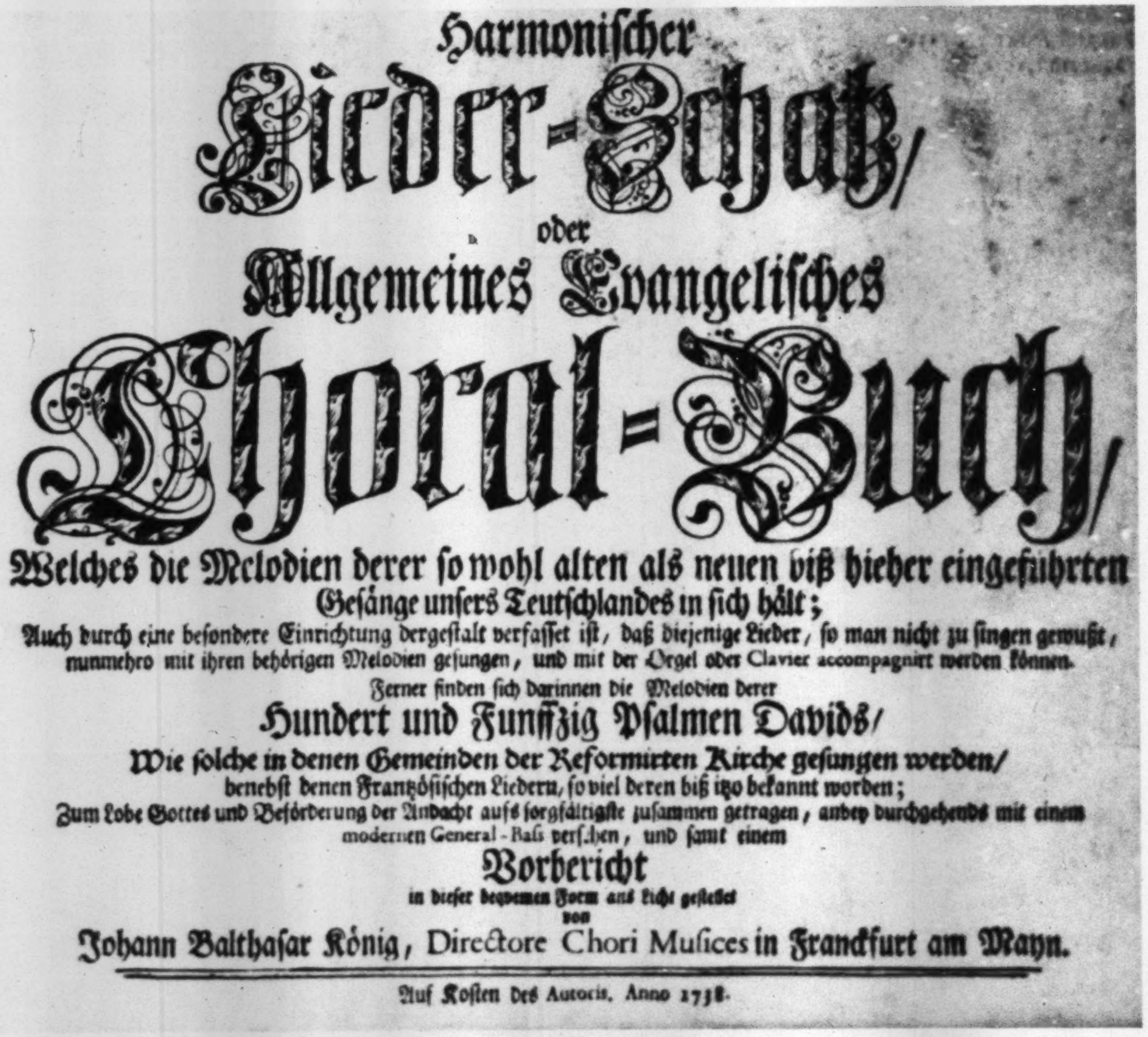
There are 190 chorale tunes in a figured bass setting. This was the common method of writing keyboard music during the period of about 1600 to 1750 and even later. The organist "realized" the missing parts between the lowest and highest parts that were printed.

An alphabetical index follows the chorale tunes. The second part of the book contains the psalter, the metrical settings of music for the Psalms. It is also in the figured bass notation.

This book may be found in the New York Public Library.

A rather free translation of Figure 53, Telemann's poem, is the following:

They showed no feeble strength, these well-learned songs
  Which they of old in church were wont to sing,
Their sturdy might from that day unto this
  Revivified our faith and love of God.
So, now as then, the art of melody
  Has flourished in the light of God's great grace.
This is a truth which anyone must heed,
  Gainst it one cannot easily contend.
And so this book where old and new are mingled
  Where eye and ear and heart may take delight,
Proves clearly once again this age-old truth
  Let us all prize the good composer's craft
Which sets in lighter harmonies these strains.
  God will a blessing give unto his art
Through word and tone, his heart and soul revive,
  Since he has played and sung his faith in Christ.



Harmoniſcher
Lieder-Schatz/
oder
Allgemeines Evangeliſches
Choral-Buch/
Welches die Melodien derer ſo wohl alten als neuen biß hieher eingeführten
Geſänge unſers Teutſchlandes in ſich hält;
Auch durch eine beſondere Einrichtung dergeſtalt verfaſſet iſt, daß diejenige Lieder, ſo man nicht zu ſingen gewußt,
nunmehro mit ihren behörigen Melodien geſungen, und mit der Orgel oder Clavier accompagnirt werden können.
Ferner finden ſich darinnen die Melodien derer
Hundert und Funffzig Pſalmen Davids/
Wie ſolche in denen Gemeinden der Reformirten Kirche geſungen werden/
benebſt denen Frantzöſiſchen Liedern, ſo viel deren biß itzo bekannt worden;
Zum Lobe Gottes und Beförderung der Andacht aufs ſorgfältigſte zuſammen getragen, anbey durchgehends mit einem
modernen General-Baß verſehen, und ſamt einem
Vorbericht
in dieſer bequemen Form ans Licht geſtellet
von
Johann Balthaſar König, Directore Chori Muſices in Franckfurt am Mayn.

Auf Koſten des Autoris, Anno 1738.

FIGURE 55

TITLE PAGE, HARMONISCHER LIEDER-SCHATZ. J. B. KÖNIG, 1738

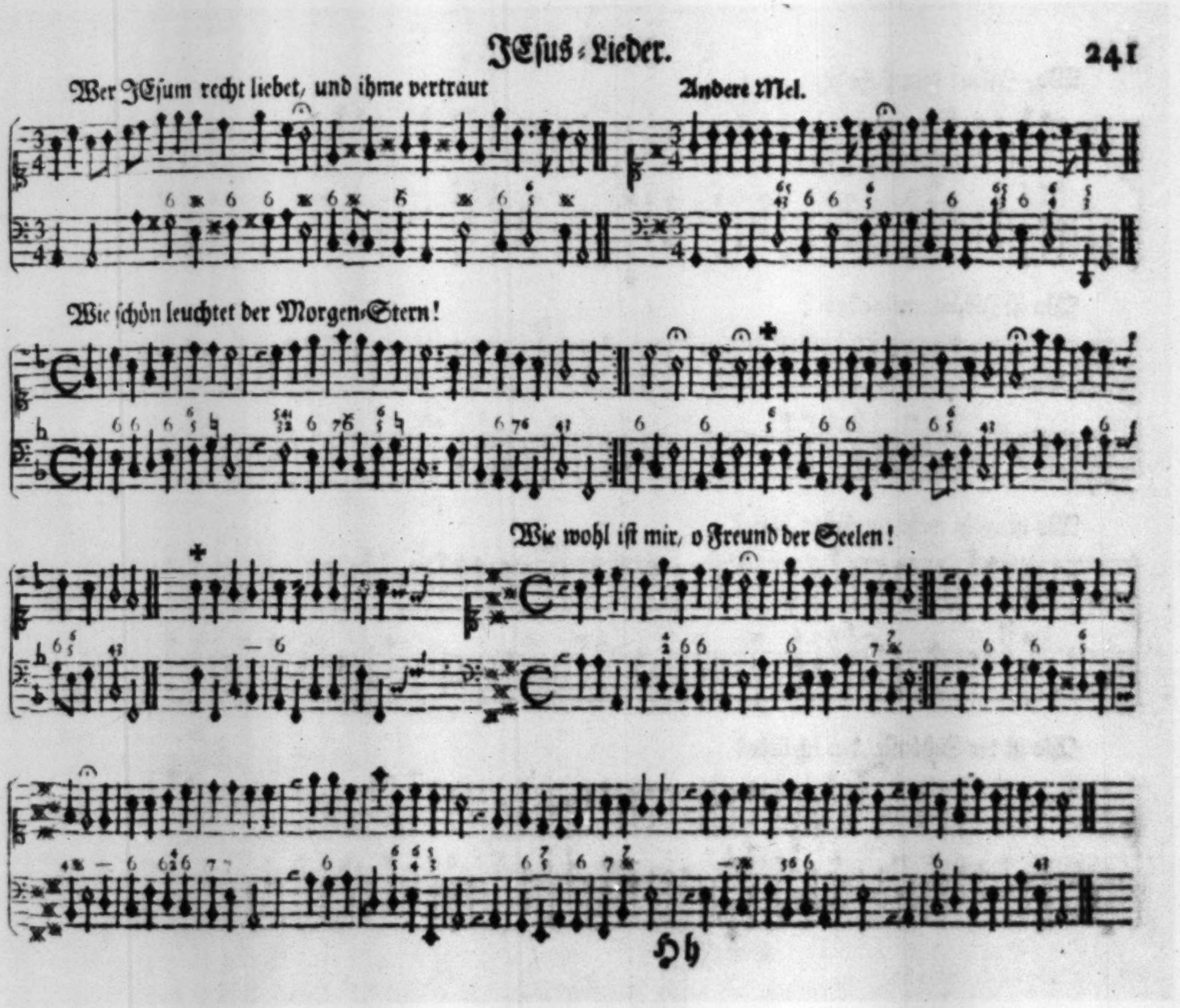

JEſus-Lieder.
241
Wer JEſum recht liebet, und ihme vertraut
Andere Mel.
Wie ſchön leuchtet der Morgen-Stern!
Wie wohl iſt mir, o Freund der Seelen!
Hh

FIGURE 56

PAGE 241, HARMONISCHER LIEDER-SCHATZ

Harmonischer Lieder-Schatz. J. B. König, 1738.

The lengthy title page of this book, somewhat abbreviated, reads as follows:

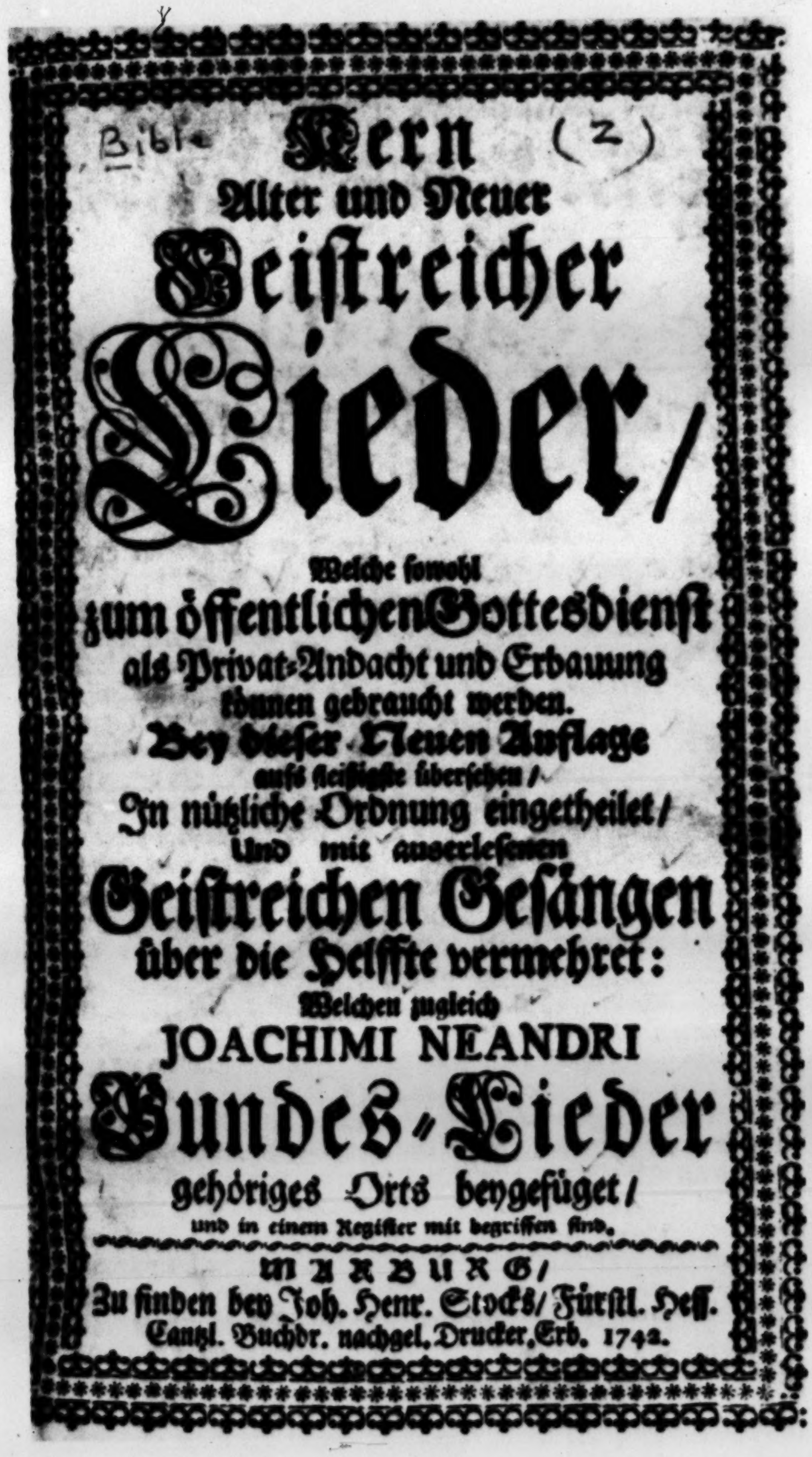
> Treasury of harmonized hymns, or General Evangelical Chorale Book, which contains the melodies of old as well as new hymns, that have been introduced thus far into our Germany. . . . Further there are found in it the melodies of the 150 Psalms of David, as they are sung in the congregations of the Reformed Church; together with the French hymns, as far as they have become current thus far; For the praise of God and the cultivation of devotion most carefully collected and provided throughout with a general bass part; published together with an introduction in this handy form by John Balthasar Koenig, choir director in Frankfurt on the Main. Printed at the expense of the author, in the year 1738.

This was one of the important books of the period mentioned by Bukofzer. In the foreword Koenig states that new chorale texts required new melodies which ministers and organists did not always know. A new book of tunes was needed, and so he produced it. In doing this work, he consulted sixty hymn books and ten important collections of music including Crüger's Praxis pietas melica.

There is a General Register of Texts which is followed by a Melody Register under 712 metrical headings. The 496 pages of chorale tunes add up to about 1800 melodies in figured bass notation. The 150 metrical Psalms follow, and an index of the Psalms completes the book.

The second chorale on the sample page is the familiar *How Brightly Shines the Morning Star* by Nicolai.

A copy of this book is at the Lutheran Theological Seminary in Philadelphia.



Bibl. (2)

Kern
Alter und Neuer
Geiſtreicher
Lieder/
Welche ſowohl
zum öffentlichen Gottesdienſt
als Privat-Andacht und Erbauung
können gebraucht werden.
Bey dieſer Neuen Auflage
auffs fleiſſigſte überſehen/
In nützliche Ordnung eingetheilet/
Und mit auserleſenen
Geiſtreichen Geſängen
über die Helffte vermehret:
Welchen zugleich
JOACHIMI NEANDRI
Bundes-Lieder
gehöriges Orts beygefüget/
und in einem Regiſter mit begriffen ſind.

MARBURG/
Zu finden bey Joh. Henr. Stocks/ Fürſtl. Heſſ.
Cantzl. Buchdr. nachgel. Drucker. Erb. 1742.

FIGURE 57

TITLE PAGE, KERN ALTER UND NEUER GEISTRICHE LIEDER,

MARBURG, 1742

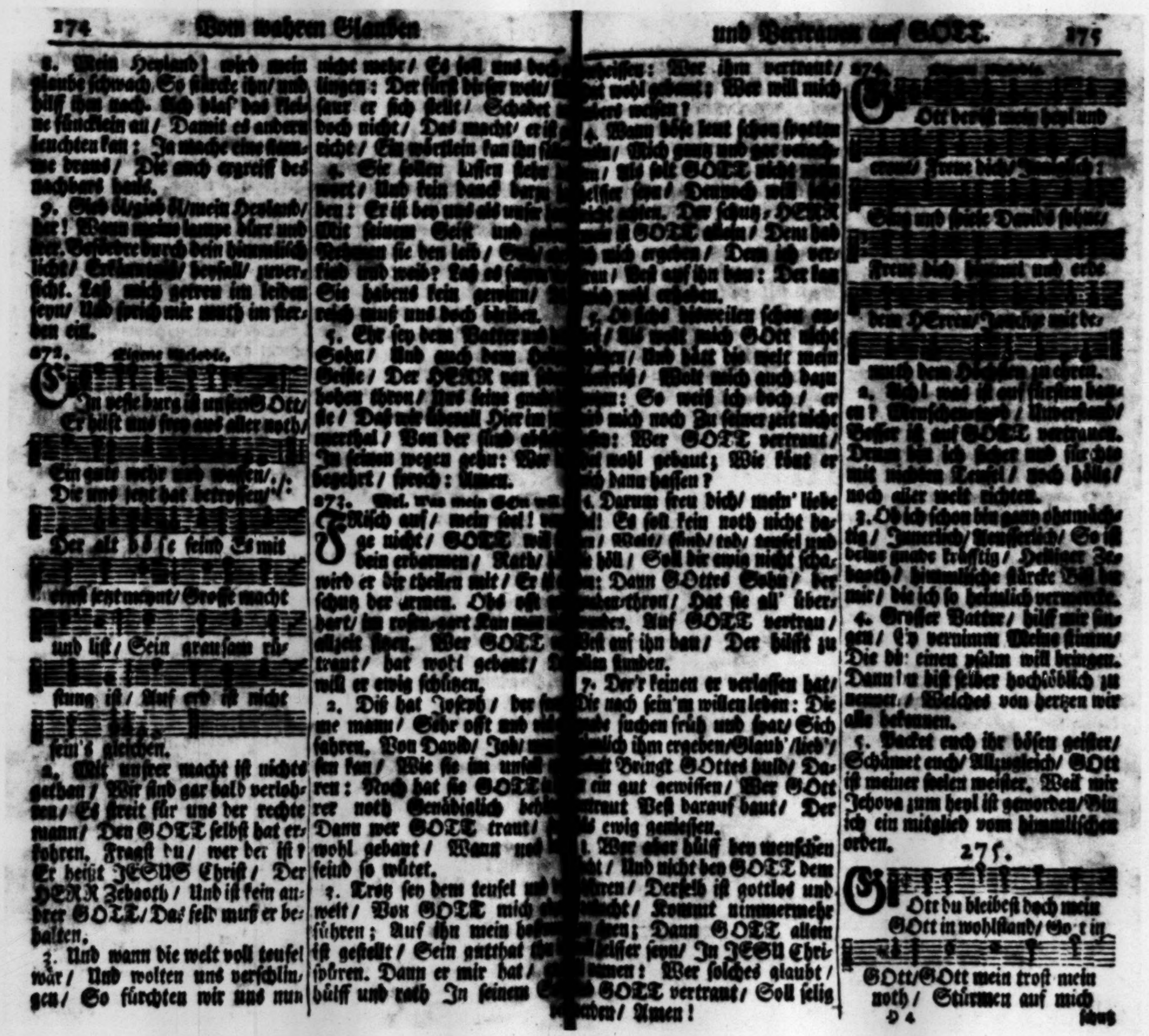


FIGURE 58

PAGES 174 AND 175, KERN ALTER UND NEUER GEISTRICHE LIEDER

Kern Alter und Neuer Geistreicher Lieder. Marburg, 1742. This is the second part of the Marburg book used by the German Reformed church. The first part contains the Psalms in the metrical translations of Lobwasser. Before the day of Neander in the seventeenth century, the Reformed (Calvinist) church in Germany limited itself to the use of of the psalter. It was largely through the work of Neander (1650-1680) in composing chorale texts and tunes that the Reformed church accepted the chorale as well as the psalter.

The title page put into English and abbreviated reads as follows:

> Nucleus of old and new spiritual songs, which have become well-known in public worship as well as in private devotion and edification. . . . and with select spiritual songs which have been increased by the suitable efforts of Joachim Neander and his collection of songs, , , , Marburg, printed by Johann Henrich Stocks . . . 1742.

This part of the book contains 505 texts and 52 tunes. An index completes the book. Hymn 272 on the sample page is Luther's Ein feste burg in a rather uninteresting rhythmic setting. The Bundes-Lieder referred to in the title page was the important collection of songs by Neander which was published in 1680.

This book was probably used by Lutheran and Reformed union churches as well as by Reformed churches.

It was reprinted by Christopher Saur in Germantown, 1752-1753, in an enlarged edition.

This book may be found in the New York Public Library.

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100% RAG
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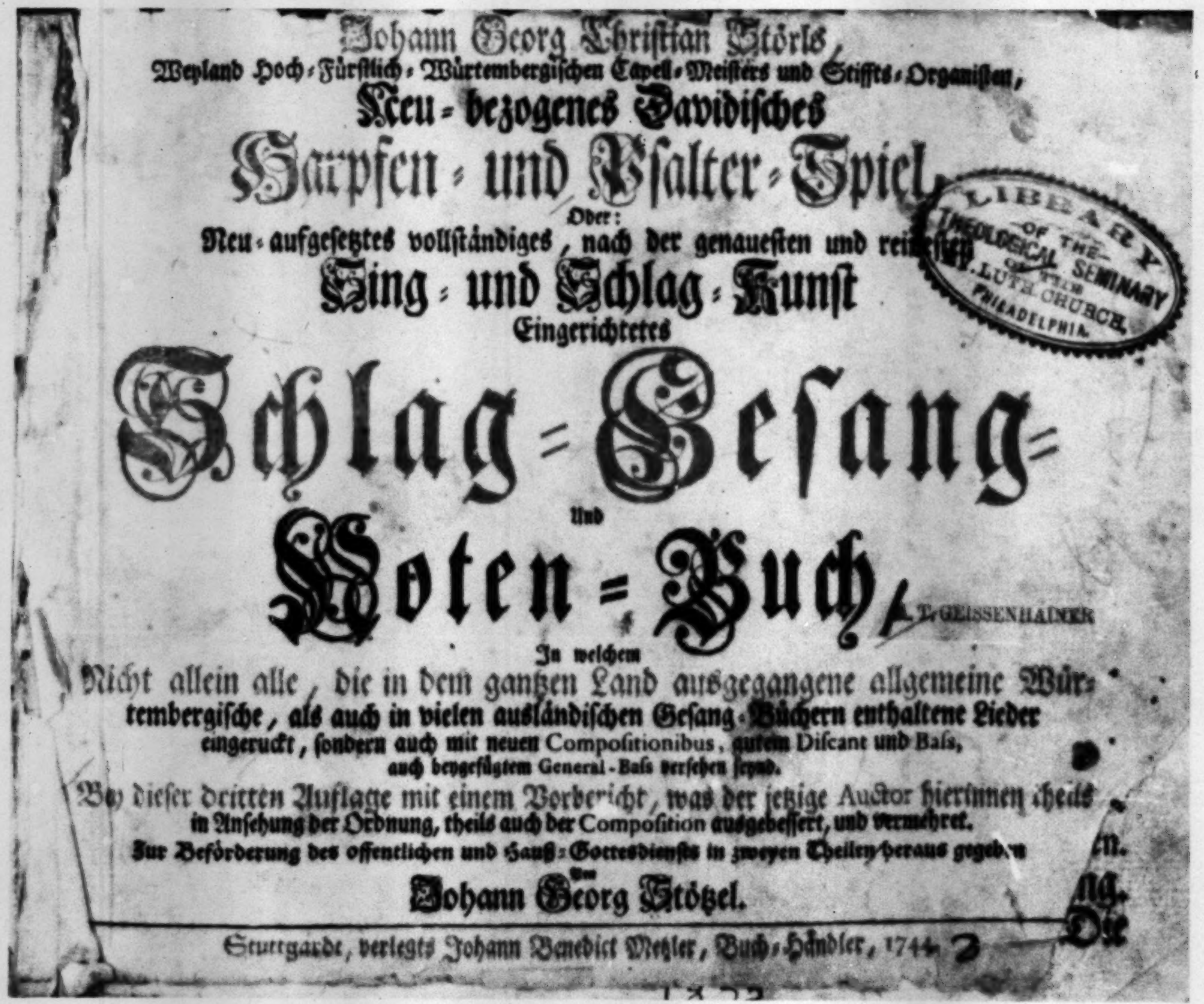


Johann Georg Chriſtian Störls,
Weyland Hoch-Fürſtlich-Würtembergiſchen Capell-Meiſters und Stiffts-Organiſten,
Neu-bezogenes Davidiſches
Harpfen- und Pſalter-Spiel,
Oder:
Neu-aufgeſetztes vollſtändiges, nach der genaueſten und reineſten
Sing- und Schlag-Kunſt
Eingerichtetes
Schlag-Geſang-
und
Noten-Buch,
In welchem
Nicht allein alle, die in dem gantzen Land ausgegangene allgemeine Würtembergiſche, als auch in vielen ausländiſchen Geſang-Büchern enthaltene Lieder eingeruckt, ſondern auch mit neuen Compoſitionibus, gutem Diſcant und Baſs, auch beygefügtem General-Baſs verſehen ſeynd.
Bey dieſer dritten Auflage mit einem Vorbericht, was der jetzige Auctor hierinnen theils in Anſehung der Ordnung, theils auch der Compoſition ausgebeſſert, und vermehret.
Zur Beförderung des offentlichen und Hauß-Gottesdienſts in zweyen Theilen heraus gegeben
von
Johann Georg Stötzel.

Stuttgardt, verlegts Johann Benedict Metzler, Buch-Händler, 1744. 2

T. GEISSENHAINER

LIBRARY OF THE THEOLOGICAL SEMINARY OF THE EV. LUTH. CHURCH PHILADELPHIA

FIGURE 59

TITLE PAGE, NEU-BEZOGENES DAVIDISCHES HARPFEN-UND PSALTER-SPIEL

J. G. C. STÖRLS, 1744

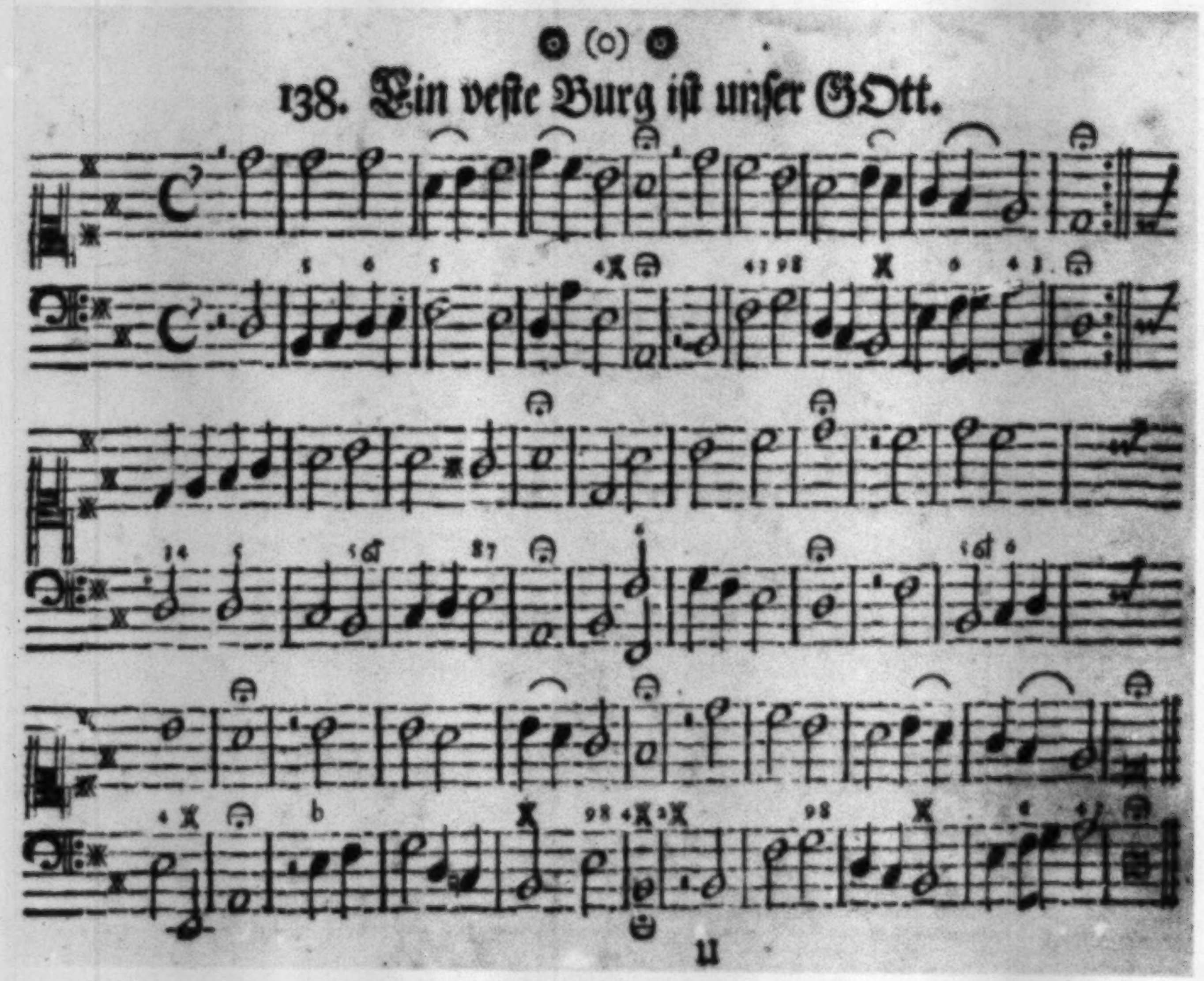

138. Ein veſte Burg iſt unſer GOtt.

FIGURE 60

CHORALE TUNE NUMBER 138

NEU-BEZOGENES DAVIDISCHES HARPFEN-UND PSALTER-SPIEL

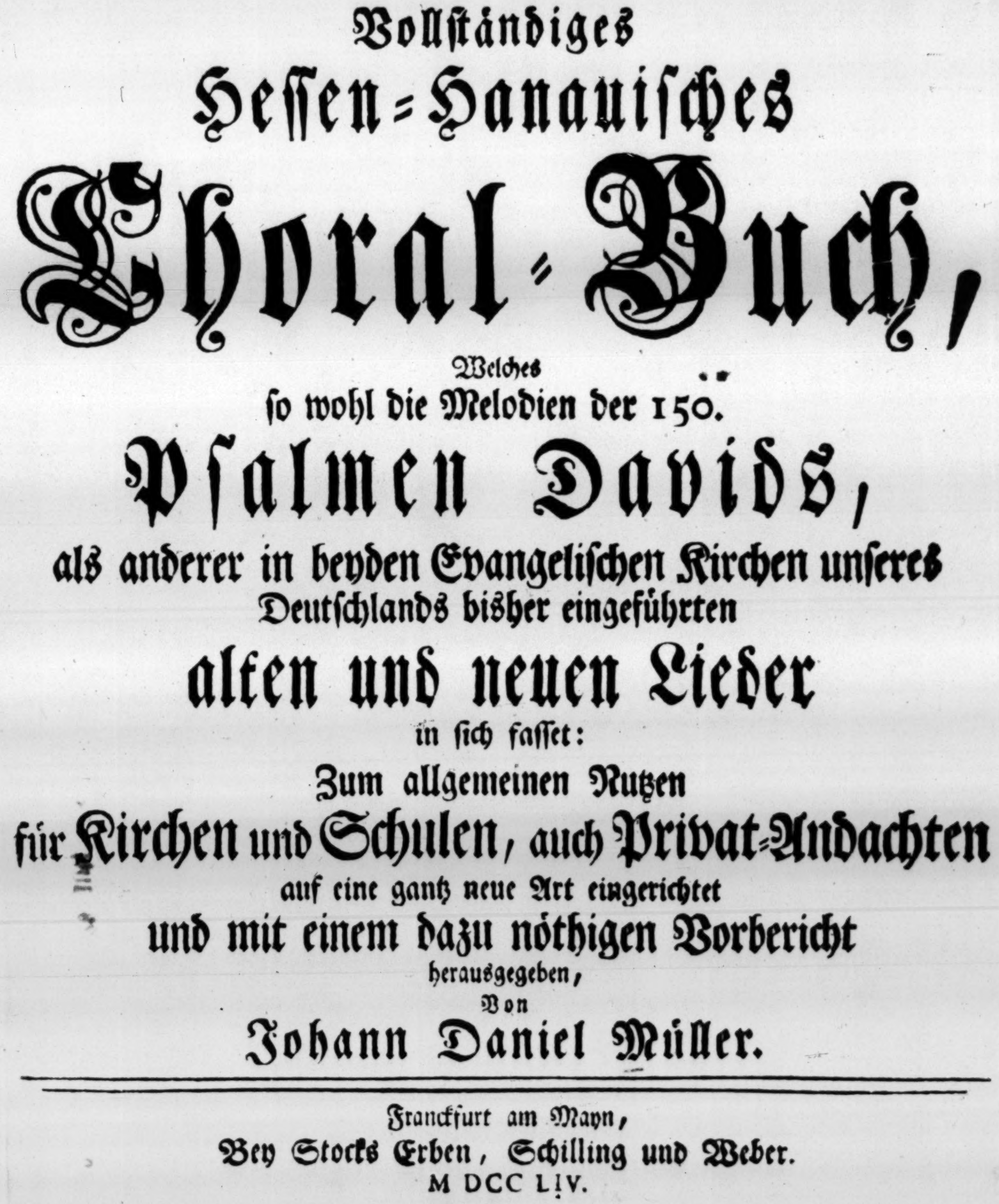
Neu-bezogenes Davidisches Harpfen-und Psalter-Spiel. J. G. C. Störls, 1744. An abbreviated English version of the title page is the following:

> Newly strung plays of David's harps and psalteries, or . . . Metrical Song and Music Book, . . . presented in two parts for the promotion of public and home worship, by Johann Georg Stötzel. Stuttgart, published by Johann Benedict Metzler, dealer in books, 1744.

At the head of the title page is the name Johann Georg Christian Störls, formerly High-Princely-Würtemberg choir director and organist. The title page also indicates this to be the third edition.

The book as found in the Lutheran Theological Seminary at Philadelphia has only one part even though the title page speaks of two parts. An earlier edition may have contained a psalter as a second part. The introduction which follows the title page says that the first part (no doubt this book) follows the arrangement of the 1741 Würtemberg hymnal.

There are 399 figured bass settings of the chorales in this book. The sample page presents another version of Ein feste Burg which may be compared with others presented in this chapter . An index follows the chorales.



Vollſtändiges
Heſſen=Hanauiſches
Choral=Buch,
Welches
ſo wohl die Melodien der 150.
Pſalmen Davids,
als anderer in beyden Evangeliſchen Kirchen unſeres
Deutſchlands bisher eingeführten
alten und neuen Lieder
in ſich faſſet:
Zum allgemeinen Nutzen
für Kirchen und Schulen, auch Privat=Andachten
auf eine gantz neue Art eingerichtet
und mit einem dazu nöthigen Vorbericht
herausgegeben,
Von
Johann Daniel Müller.

Franckfurt am Mayn,
Bey Stocks Erben, Schilling und Weber.
M DCC LIV.

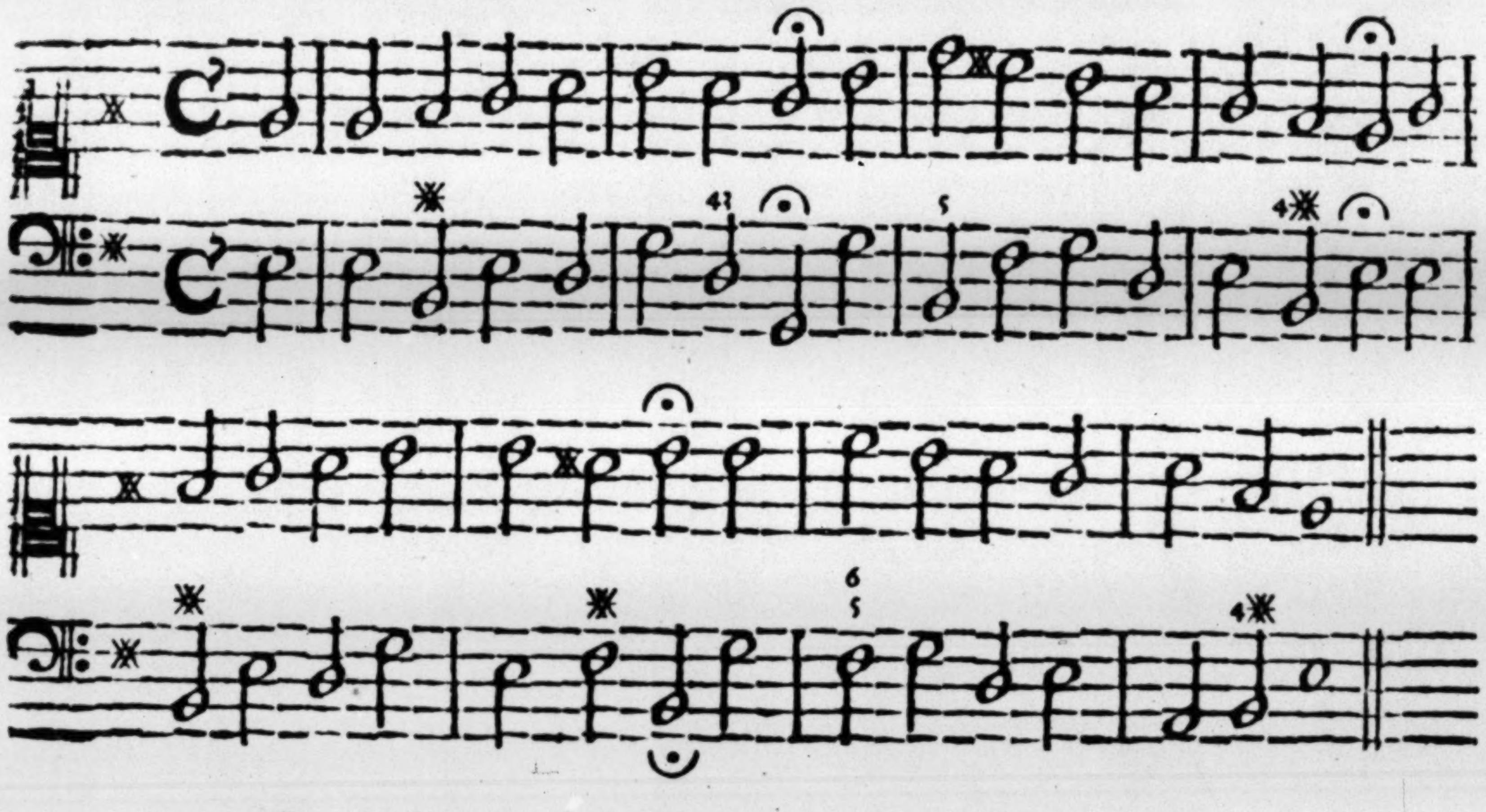
FIGURE 61

TITLE PAGE, VOLLSTÄNDIGES HESSEN-HANAUISCHES CHORAL-BUCH

J. D. MÜLLER, 1754

IX.

42. So wahr ich lebe ſpricht der HErr. ꝛc.



43. Vom Himmel hoch da komm ich her. ꝛc.

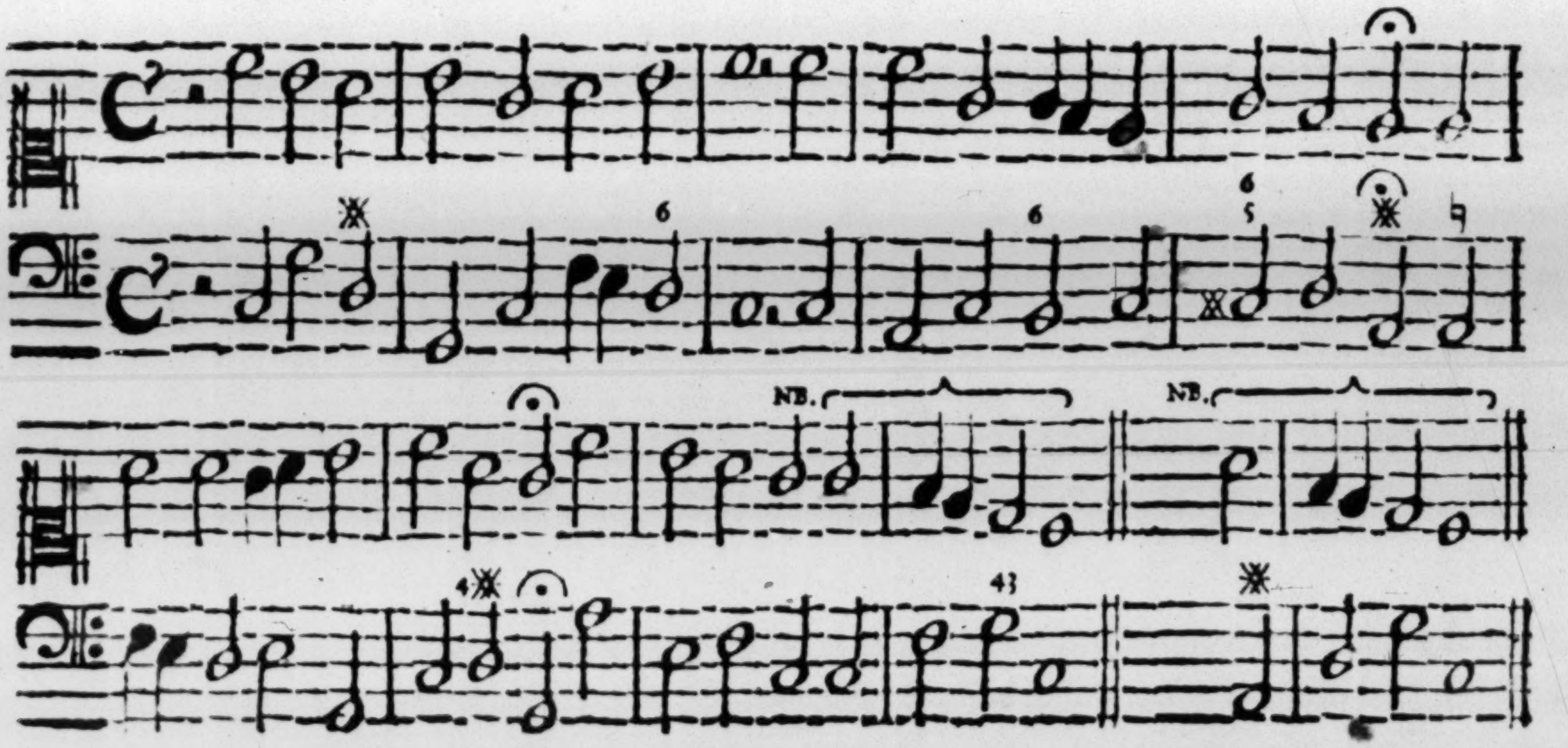


FIGURE 62

CHORALE TUNES 42 AND 43,

VOLLSTÄNDIGES HESSEN-HANAUISCHES CHORAL-BUCH

Vollständiges Hessen-Hanauisches Choral-Buch.

J. D. Müller, 1754. The complete title page reads as follows:

> Complete Hesse-Hanau Chorale Book, which contains not only the melodies to the 150 Psalms of David, but also those of the old and newly introduced hymns of both the Evangelical churches of our Germany. For the common use of churches and schools and also for private devotions; arranged by an entirely new method and edited with a necessary introduction by John Daniel Mueller, Frankfurt on the Main. Published by Stock's heirs, Schilling and Weber, 1754.

From the introduction we learn that the publisher had intended at first to republish the old chorale book of the former late author J. M. Müller which appeared at the beginning of this chapter. Because of the large number of hymns that had appeared since the first book was published in 1719, and for other reasons, the publisher decided to make another selection. All of the tunes contained in the 1719 book are retained and more are added to bring the total up to 745.

Following the introduction there is a metrical psalter and an index for the same. The 745 chorale tunes with figured bass are arranged in metrical order and indicated by the Roman numeral at the head of each page. Group CXCVI contains thirty-six tunes that are interchangeable. Chorale number 43 on the sample page, *Vom Himmel hoch*, is one of Luther's chorales.

This book may be found at the New York Public Library.

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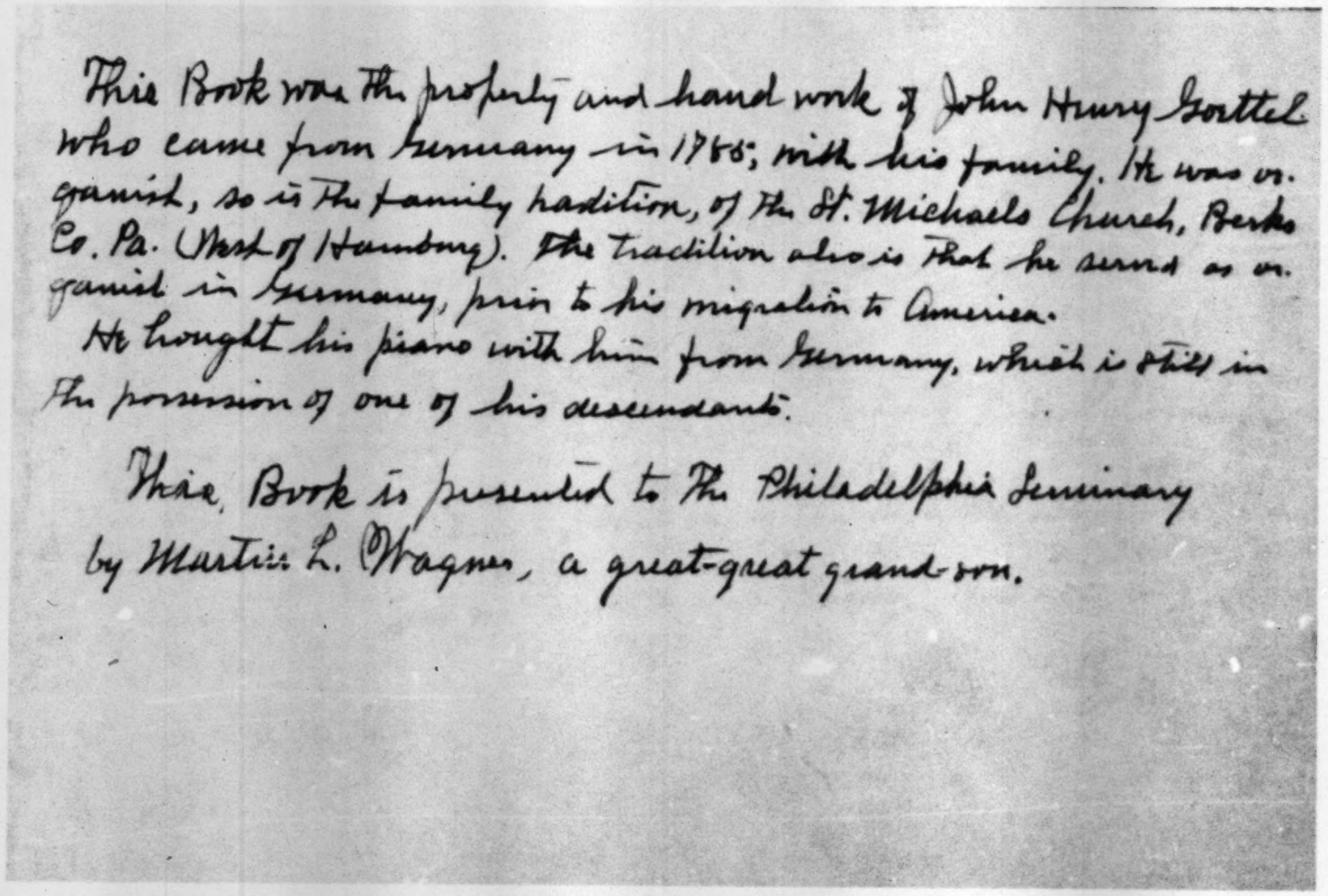


This Book was the property and hand work of John Henry Goettel who came from Germany in 1755; with his family. He was organist, so is the family tradition, of the St. Michaels Church, Berks Co. Pa. (West of Hamburg). The tradition also is that he served as organist in Germany, prior to his migration to America.

He brought his piano with him from Germany, which is still in the possession of one of his descendants.

This Book is presented to The Philadelphia Seminary by Martin L. Wagner, a great-great grand-son.

FIGURE 63

DESCRIPTIVE PAGE, MANUSCRIPT BOOK, J. H. GOETTEL, 1755

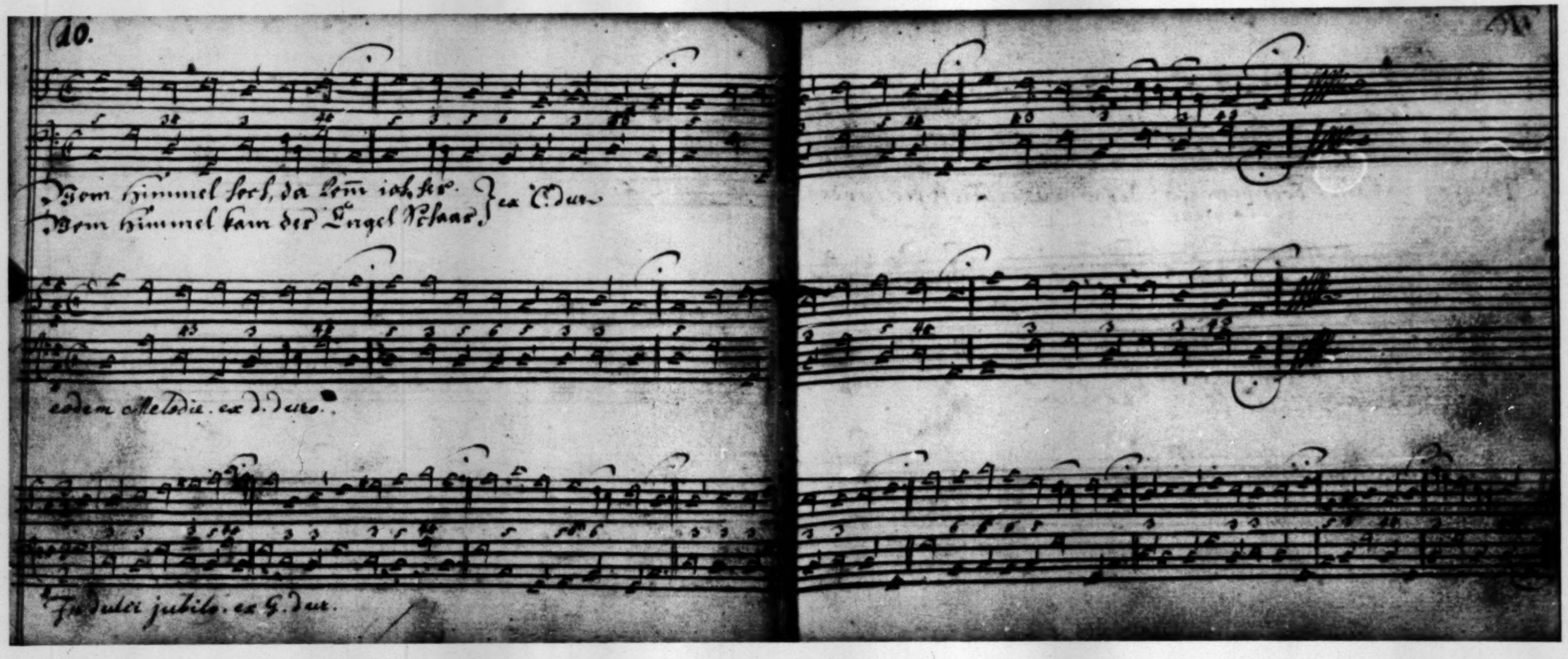

10.
Vom Himmel hoch, da komm ich her.
Vom Himmel kam der Engel Schaar.
ex C. dur
eadem Melodie. ex D. dur.
In dulci jubilo. ex G. dur.

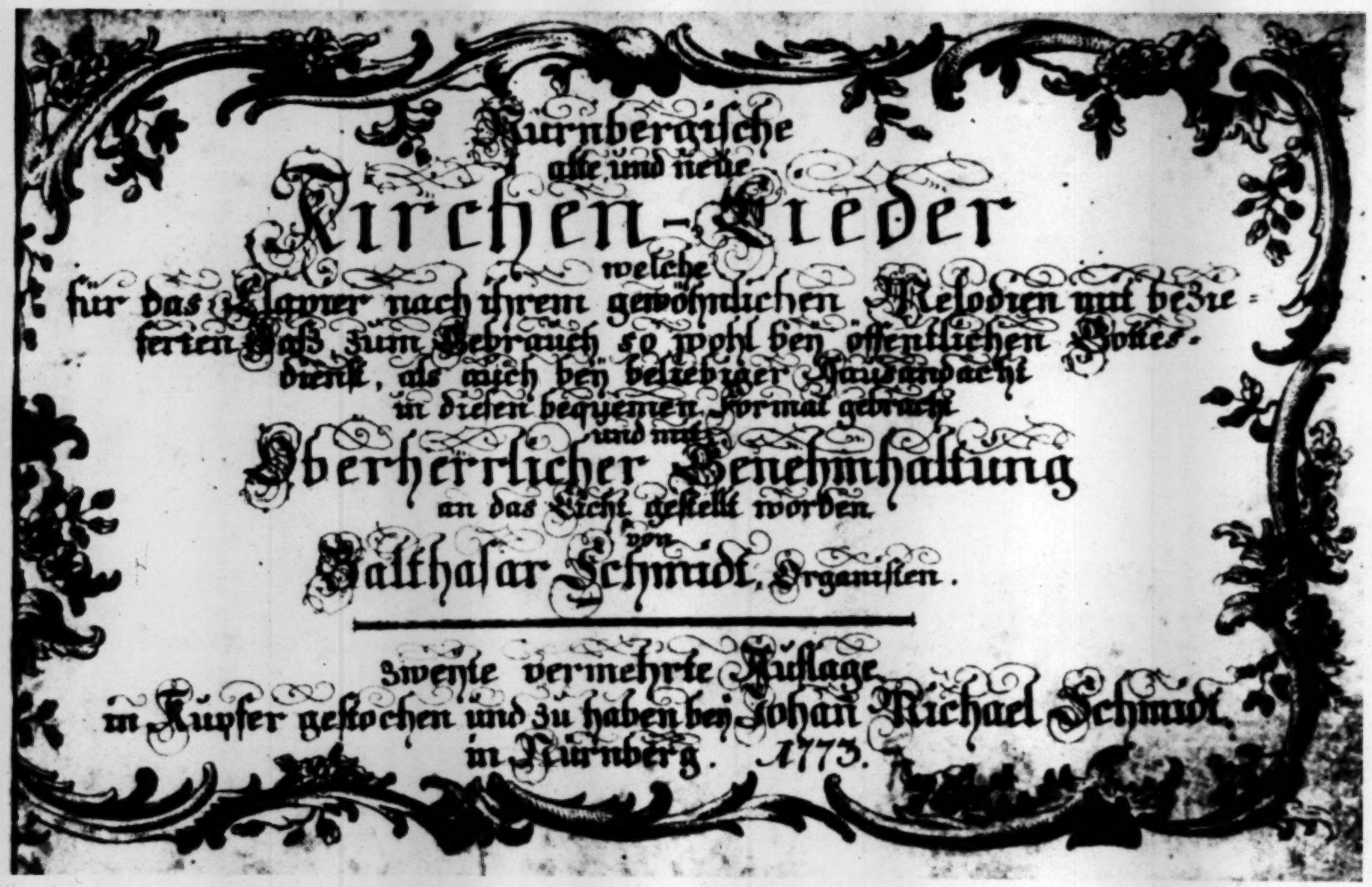
FIGURE 64

CHORALES, MANUSCRIPT BOOK, J. H. GOETTEL

Manuscript Chorale Book. J. H. Goettel, 1755. This is a very unusual and curious book as it is all in manuscript. The Lutheran Theological Seminary at Philadelphia which owns this book dates it at 1755. Various dates appear in the book, but the earliest seems to be 1757 with the name Johann Heinrich Goettel, Collweiler. In addition to the essential material in the book, there is a great amount of idle writing. That, together with the poor condition of the book, makes it difficult to understand. An inside page is reproduced here and is self-explanatory. Other inside pages have pictures of Goettel's piano which he brought from Germany.

There is an alphabetical index though it is difficult to decipher. Three pages are given to the rudiments of music. There are 117 pages of chorales with figured bass that contain about 250 chorales. Many of them have more than one setting as may be seen from the sample page. Luther's Vom Himmel hoch is first set in C major and then again in D major. It should be noticed that one reads directly across the two pages and not from one page to another. A melody register completes the book except for much curious idle scribbling.

With the supply of printed books being what it was, it is doubtful if there were many of these manuscript books. Perhaps Goettel began this as a young man for his own use as he needed it, and then continued with it rather than buy one of the printed collections.



Nürnbergiſche
alte und neue
Kirchen-Lieder
welche
für das Clavier nach ihrem gewöhnlichen Melodien mit beʒie-
ſerten Baß zum Gebrauch ſo wohl beÿ öffentlichen Gottes-
dienſt, als auch beÿ beliebiger Hausandacht
in dieſen bequemen Format gebracht
und mit
Oberherrlicher Genehmhaltung
an das Licht geſtellt worden
von
Balthaſar Schmidt, Organiſten.

Zweÿte vermehrte Auflage
in Kupfer geſtochen und zu haben beÿ Johan Michael Schmidt
in Nürnberg. 1773.

FIGURE 65

TITLE PAGE, NÜRNBERGISCHE ALTE UND NEUE KIRCHEN-LIEDER

BALTHASAR SCHMIDT, 1773

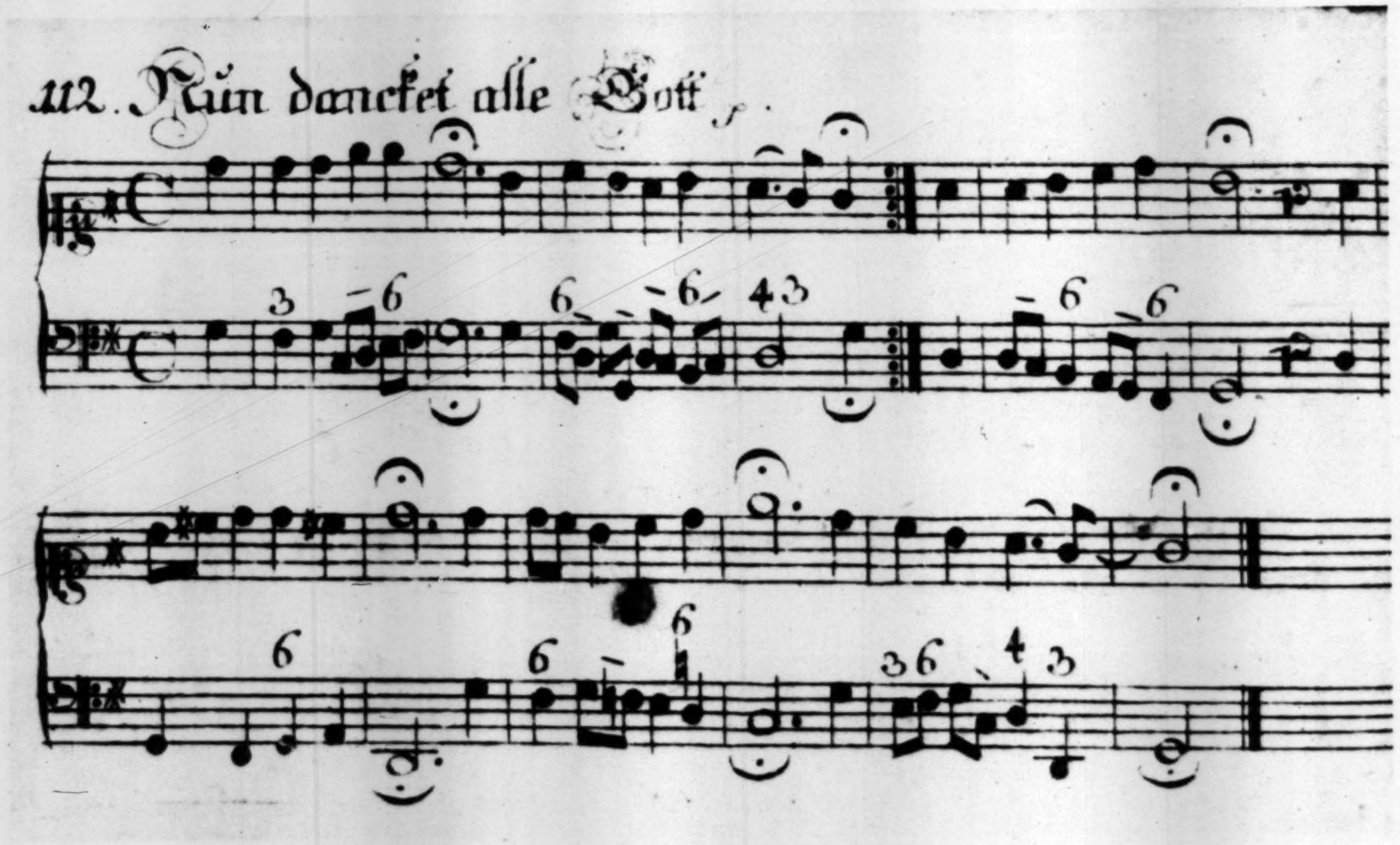

112. Nun dancket alle Gott

FIGURE 66

CHORALE NUMBER 112

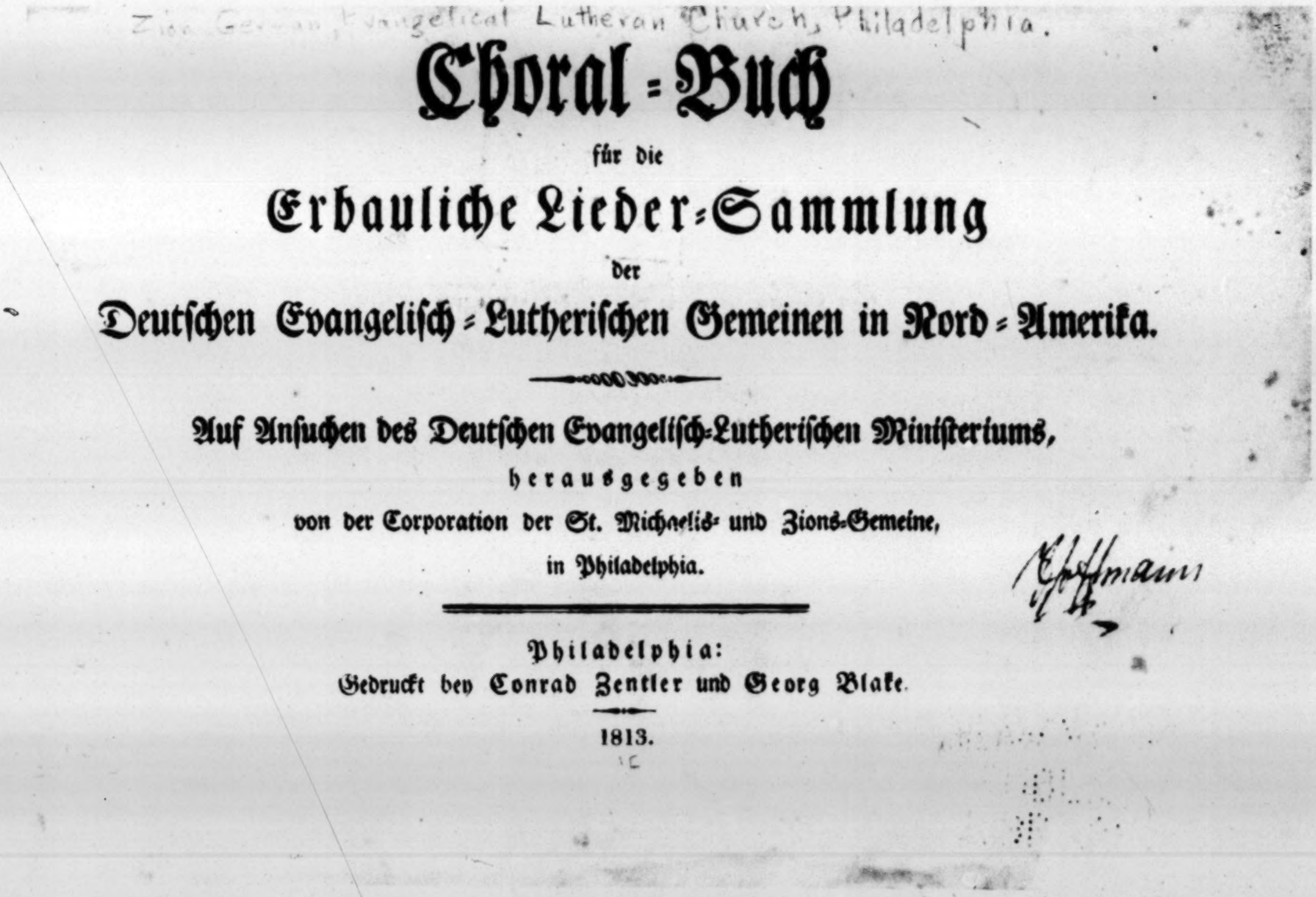
NÜRNBERGISCHE ALTE UND NEUE KIRCHEN-LIEDER

Nürnbergische alte und neue Kirchen-Lieder. Balthasar Schmidt, 1773. This ornate title page has the following meaning in English:

> Nurnberg old and new church songs in which the customary melodies are arranged for keyboard, not only for public worship, but also for private devotions. This collection is made with sovereign approval and with the good wishes of Balthasar Schmidt, organist. Second enlarged edition done in copper by Johan Michael Schmidt, in Nurnberg, 1773.

There is no introduction or foreword so that the 189 chorale tunes follow the title page. Chorale number 112 on the sample page is Cruger's Thanksgiving chorale tune Now Thank We all our God. A great amount of rhythmic movement is noticeable, particularly in the figured bass. Following the chorale tunes there is an index of 535 texts that may be sung to the 189 tunes.

This book may be found at the New York Public Library.



Zion German, Evangelical Lutheran Church, Philadelphia.

Choral-Buch

für die

Erbauliche Lieder-Sammlung

der

Deutſchen Evangeliſch-Lutheriſchen Gemeinen in Nord-Amerika.

Auf Anſuchen des Deutſchen Evangeliſch-Lutheriſchen Miniſteriums,
herausgegeben
von der Corporation der St. Michaelis- und Zions-Gemeine,
in Philadelphia.

Hoffmann

Philadelphia:
Gedruckt bey Conrad Zentler und Georg Blake.
1813.

FIGURE 67

TITLE PAGE, CHORAL-BUCH FÜR DIE ERBAULICHE LIEDER-SAMMLUNG, 1813

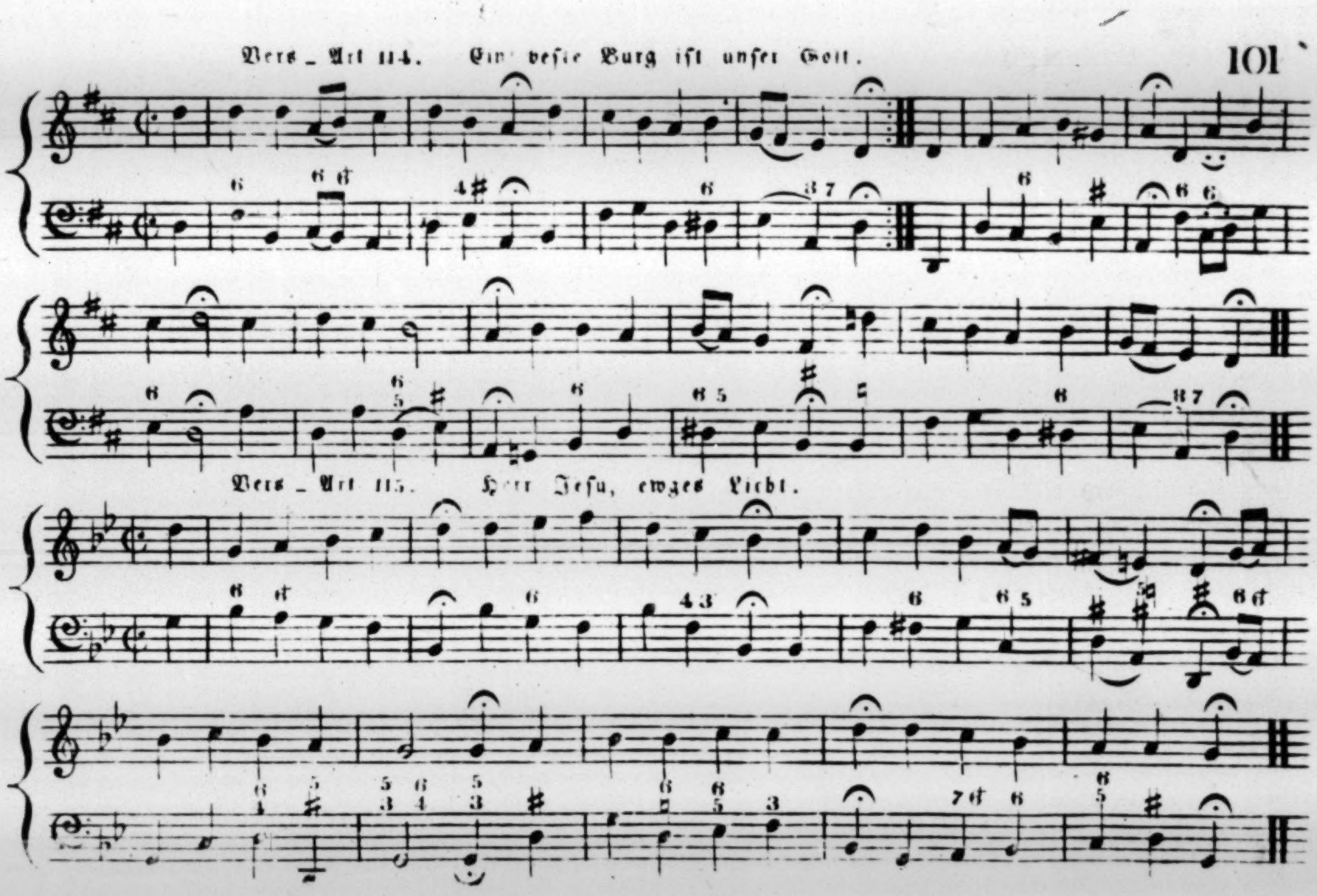

Vers-Art 114. Ein' veſte Burg iſt unſer Gott.
101
Vers-Art 115. Herr Jeſu, ewges Licht.

FIGURE 68

PAGE 101, CHORAL-BUCH FÜR DIE ERBAULICHE LIEDER-SAMMLUNG

Choral-Buch für die Erbauliche Lieder-Sammlung. 1813. This book is a notable one in that it was the first authorized chorale tune book published in America. It was not until well after 1850 that another book was authorized and published. It must have enjoyed great popularity as other German books refer to it as a source of music. The sample page presents another version of Ein feste Burg for comparison with others in this book.

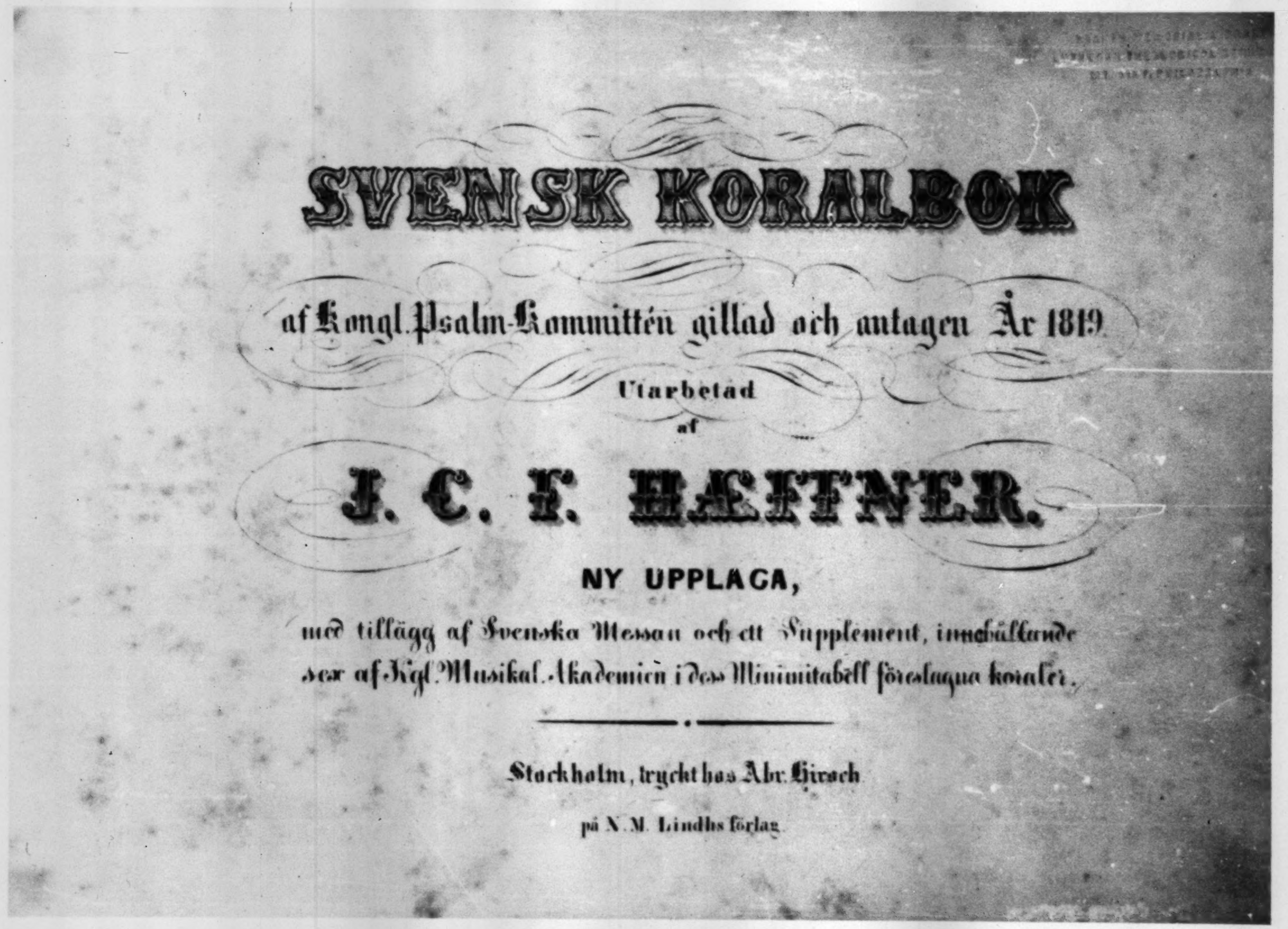
The English version of the title page is the following:

> Chorale Book for the Edifying Collection of Songs of the German Evangelical-Lutheran Congregations in North-America. Presented at the request of the German Evangelical-Lutheran Ministerium, and issued by the Corporation of St. Michael's and Zion's congregations in Philadelphia. Philadelphia: printed by Conrad Zentler and George Blake. 1813.

An introduction signed by J. H. C. Helmuth, president, states that the total of 270 melodies was drawn from König's chorale book and other older books. Newer melodies were drawn from the chorale books of Gregor, Knecht, and Vierling. There are various directions given to the Vorsanger (choir director or leader of the congregational singing) or the organist concerning the proper use of the chorales.

After the introduction there is an alphabetical Register of the 706 texts with proper indication of the accompaning chorale tune. The tunes are numbered to 188 with ten more in the appendix. Certain divisions within these settings would bring the total to 270.

Both the Lutheran Theological Seminary at Philadelphia and the New York Public Library have copies of this book as does the Lutheran Theological Seminary at Gettysburg.



SVENSK KORALBOK

af Kongl. Psalm-Kommittén gillad och antagen År 1819

Utarbetad
af

J. C. F. HAEFFNER.

NY UPPLAGA,

med tillägg af Svenska Messan och ett Supplement, innehållande
sex af Kgl. Musikal. Akademien i dess Minimitabell föreslagna koraler.

Stockholm, tryckt hos Abr. Hirsch
på N. M. Lindhs förlag.

FIGURE 69

TITLE PAGE, SVENSK KORALBOK, J. C. F. HAEFFNER, 1819

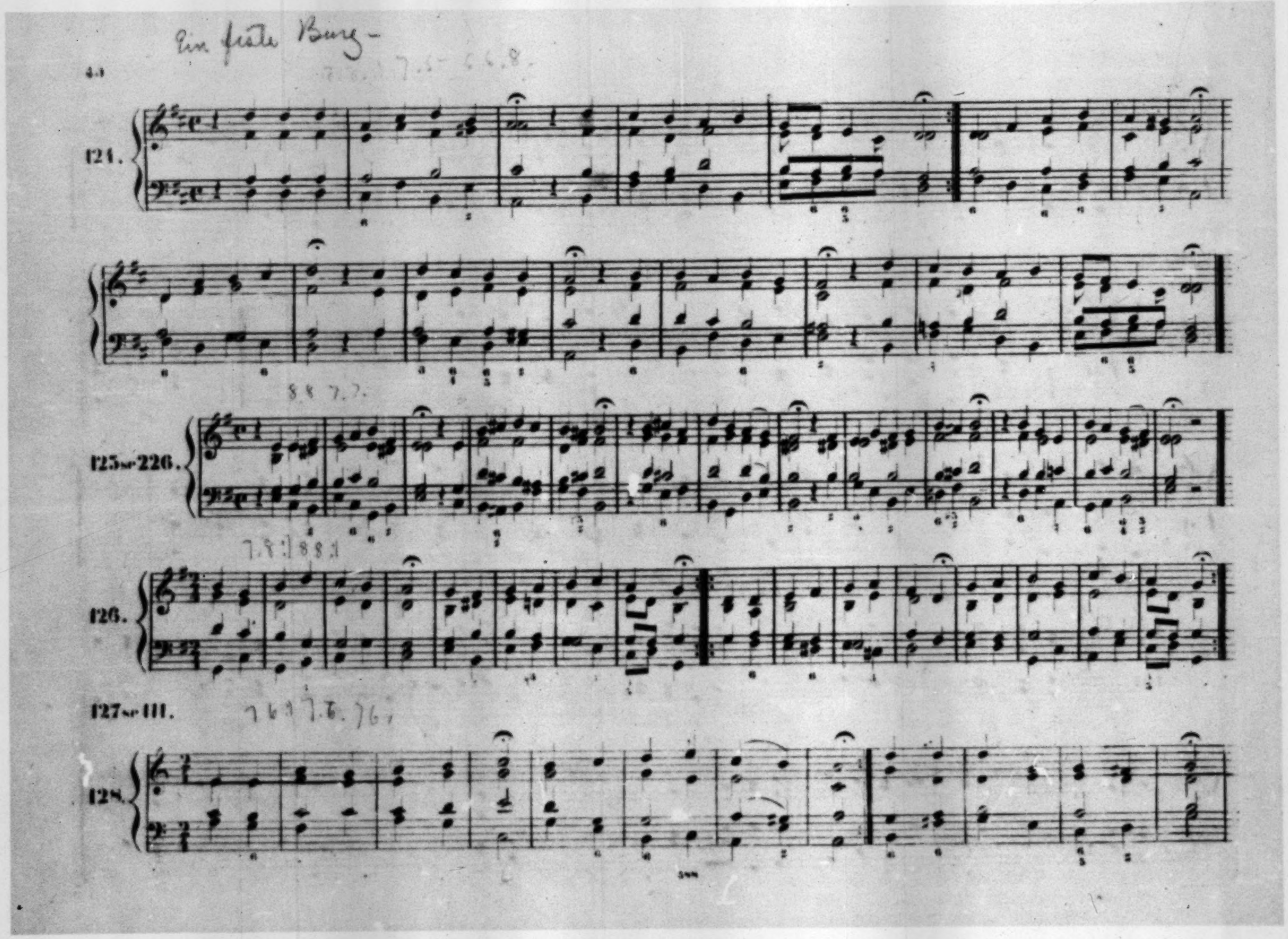

40
Ein feste Burg-
124.
8 8 7.7.
125 se 226.
126.
127 se 111.
128.

FIGURE 70
CHORALES, SVENSK KORALBOK

Svensk Koralbok. J. C. F. Haeffner, 1819. Like the preceding chorale book, this was also an authorized companion book to the authorized Swedish hymnal prepared by Wallin. From the title page we learn that the Swedish Chorale Book was the work of a royal committee chosen to provide a new book for the 1819 hymnal with Haeffner doing most of the work. The book contains also a supplement and the Swedish Mass.

301 tunes are presented for the 500 texts of the hymnal. It is evident that 199 texts shared tunes with other texts. On the sample page Ein feste Burg appears once again, and it may be compared with other settings. The figured bass notation is no longer used. Although the music is presented in four parts, it is still music for unison singing with organ accompaniment.

The supplement contains three melodies by Ahlstrom and three by Rosen. The Swedish mass occupies the last thirteen pages of the book.

Haeffner was the director of the Stockholm opera as well as court musician and organist in the German church in Stockholm. His close connections with German musicians led him to adopt the prevailing German style of church music reduced to notes of equal value.

A copy of this book may be found at the Lutheran Theological Seminary in Philadelphia.

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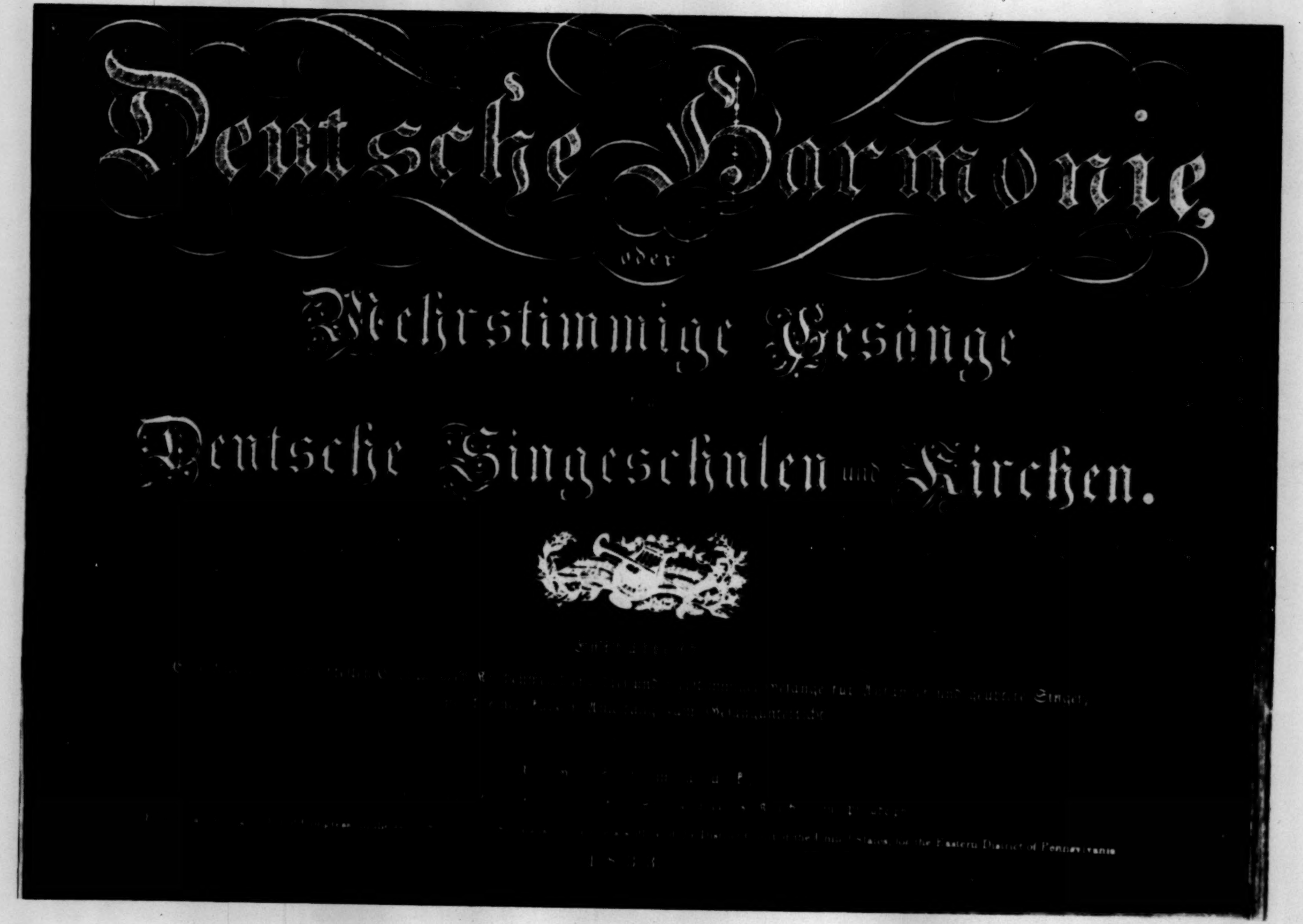


Deutsche Harmonie,
oder
Mehrstimmige Gesänge
Deutsche Singeschulen und Kirchen.

FIGURE 71

TITLE PAGE, DEUTSCHE HARMONIE, J. G. SCHMAUK, 1833

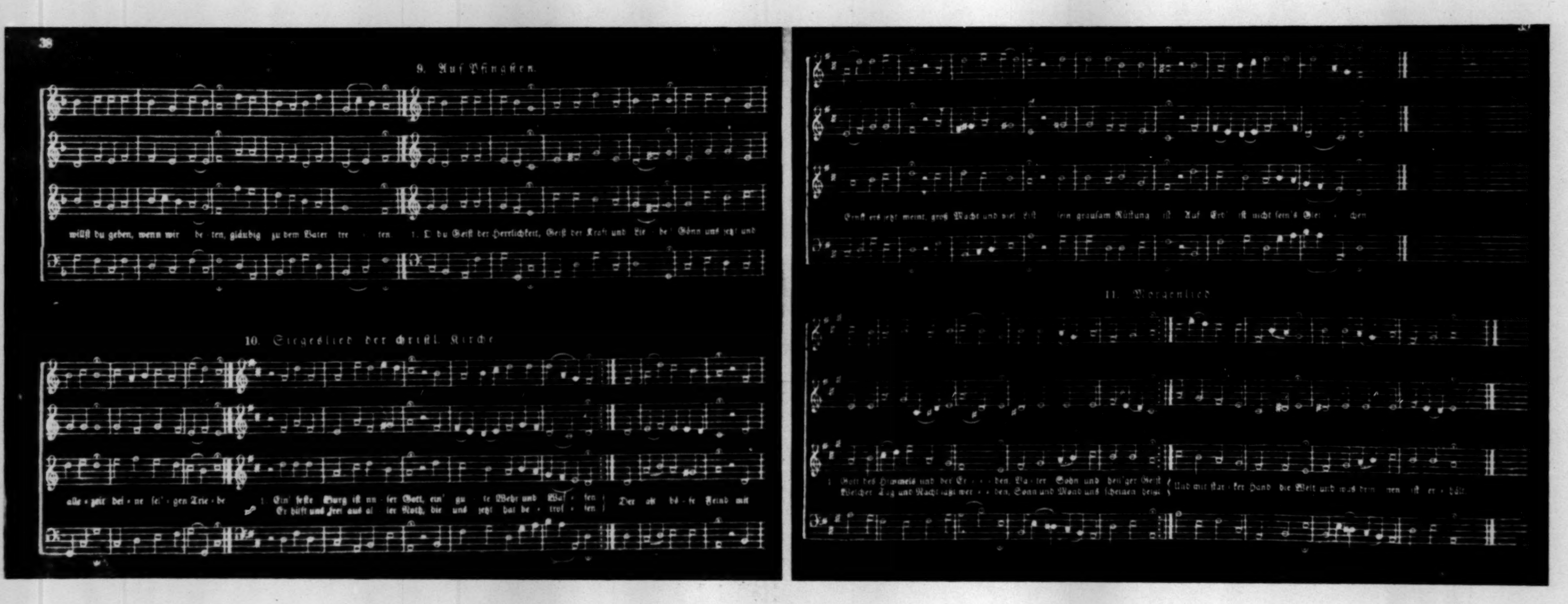

38
9. Auf Pfingsten
10. Siegeslied der christl. Kirche
37
11. Morgenlied

FIGURE 72

CHORALES, DEUTSCHE HARMONIE

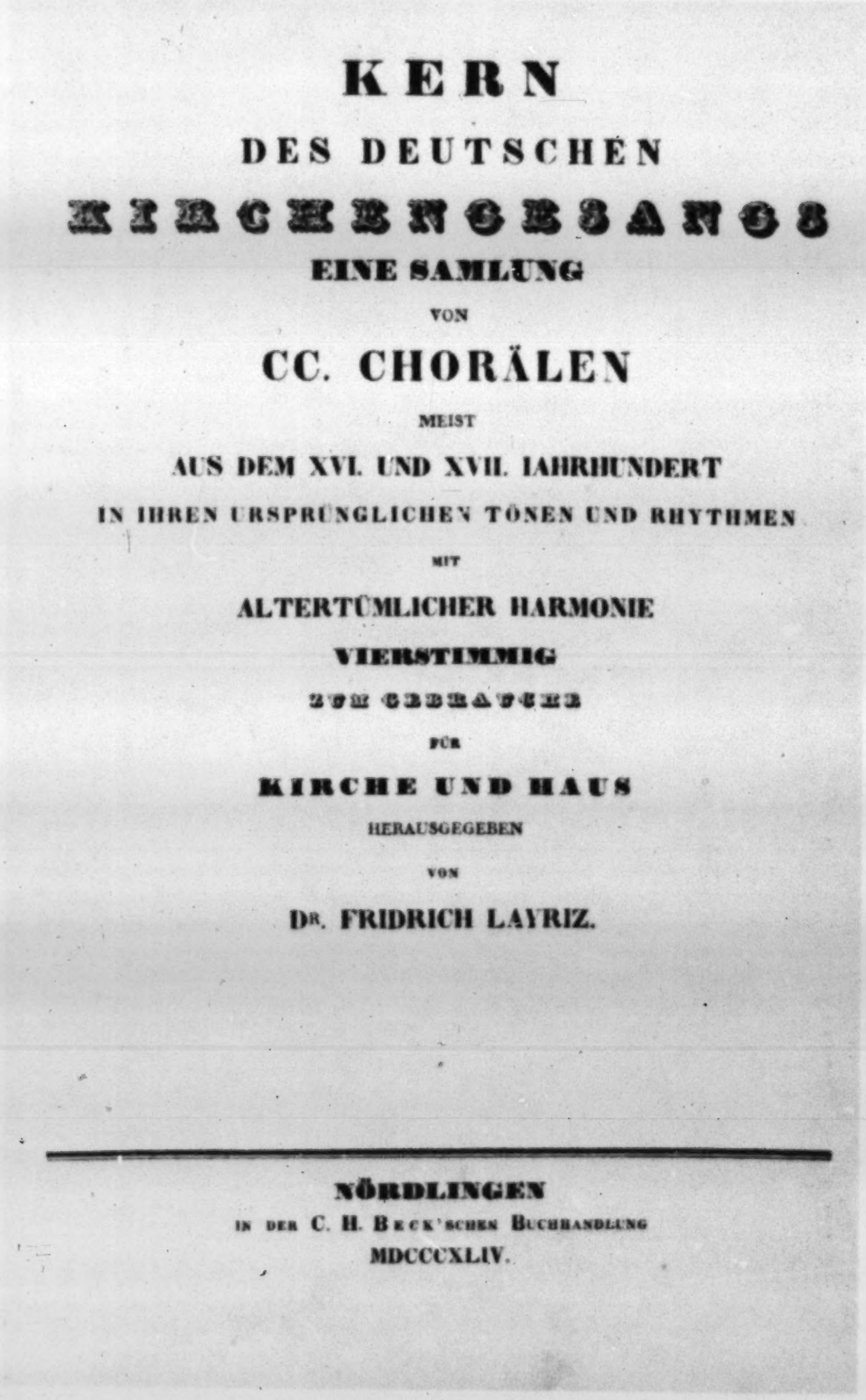
Deutsche Harmonie. J. G. Schmauk, 1833. The title page has the following meaning in English:

> German Harmony or songs in several parts for the German singing school and church. The contents include a number of the favorite chorales or church melodies; three and four voice songs for beginners and experienced singers, together with a short method of singing instruction. By J. G. Schmauk, Organist at the German Lutheran St. Michael's church, in Philadelphia. . . . 1833.

The title page is followed by a short introduction and a table of tunes. Thirty-two pages are then given to instruction in music and singing. The main body of the book is given to 209 chorales and sacred choruses in three and four parts. Included in this is Handel's Hallelujah Chorus. A supplement of twenty-one hymns completes the book.

This is definitely a choir book. There is no accompaniment indicated. Figure 72 does not show the strange placing of parts which, in the original, are marked as follows, reading from the bottom: Bass, Soprano, Alto, Tenor.

This book may be found at Capital University in Columbus, Ohio.



KERN
DES DEUTSCHEN
KIRCHENGESANGS
EINE SAMLUNG
VON
CC. CHORÄLEN
MEIST
AUS DEM XVI. UND XVII. IAHRHUNDERT
IN IHREN URSPRÜNGLICHEN TÖNEN UND RHYTHMEN
MIT
ALTERTÜMLICHER HARMONIE
VIERSTIMMIG
ZUM GEBRAUCHE
FÜR
KIRCHE UND HAUS
HERAUSGEGEBEN
VON
DR. FRIDRICH LAYRIZ.

NÖRDLINGEN
IN DER C. H. BECK'SCHEN BUCHHANDLUNG
MDCCCXLIV.

FIGURE 73

TITLE PAGE, KERN DES DEUTSCHEN KIRCHENGESANGS

DR. F. LAYRITZ, 1844

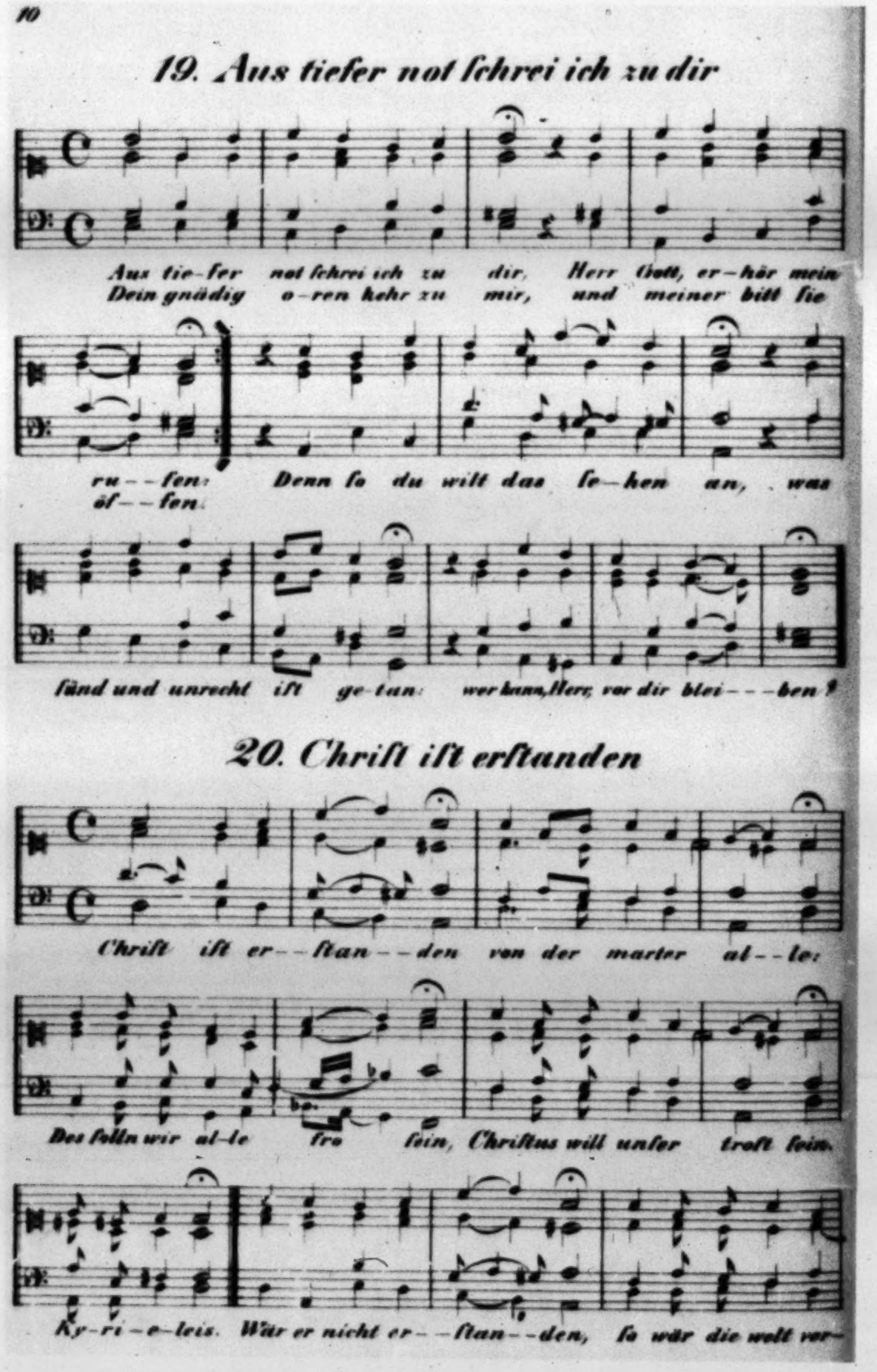

10
19. Aus tiefer not ſchrei ich zu dir
Aus tie-fer not ſchrei ich zu dir, Herr Gott, er-hör mein
Dein gnädig o-ren kehr zu mir, und meiner bitt ſie
ru--fen: Denn ſo du wilt das ſe-hen an, was
öf--fen:
ſünd und unrecht iſt ge-tan: wer kann, Herr, vor dir blei---ben?
20. Chriſt iſt erſtanden
Chriſt iſt er--ſtan--den von der marter al--le:
Des ſolln wir al-le fro ſein, Chriſtus will unſer troſt ſein.
Ky-ri-e-leis. Wär er nicht er--ſtan--den, ſo wär die welt ver-

FIGURE 74

PAGE 10, KERN DES DEUTSCHEN KIRCHENGESANGS

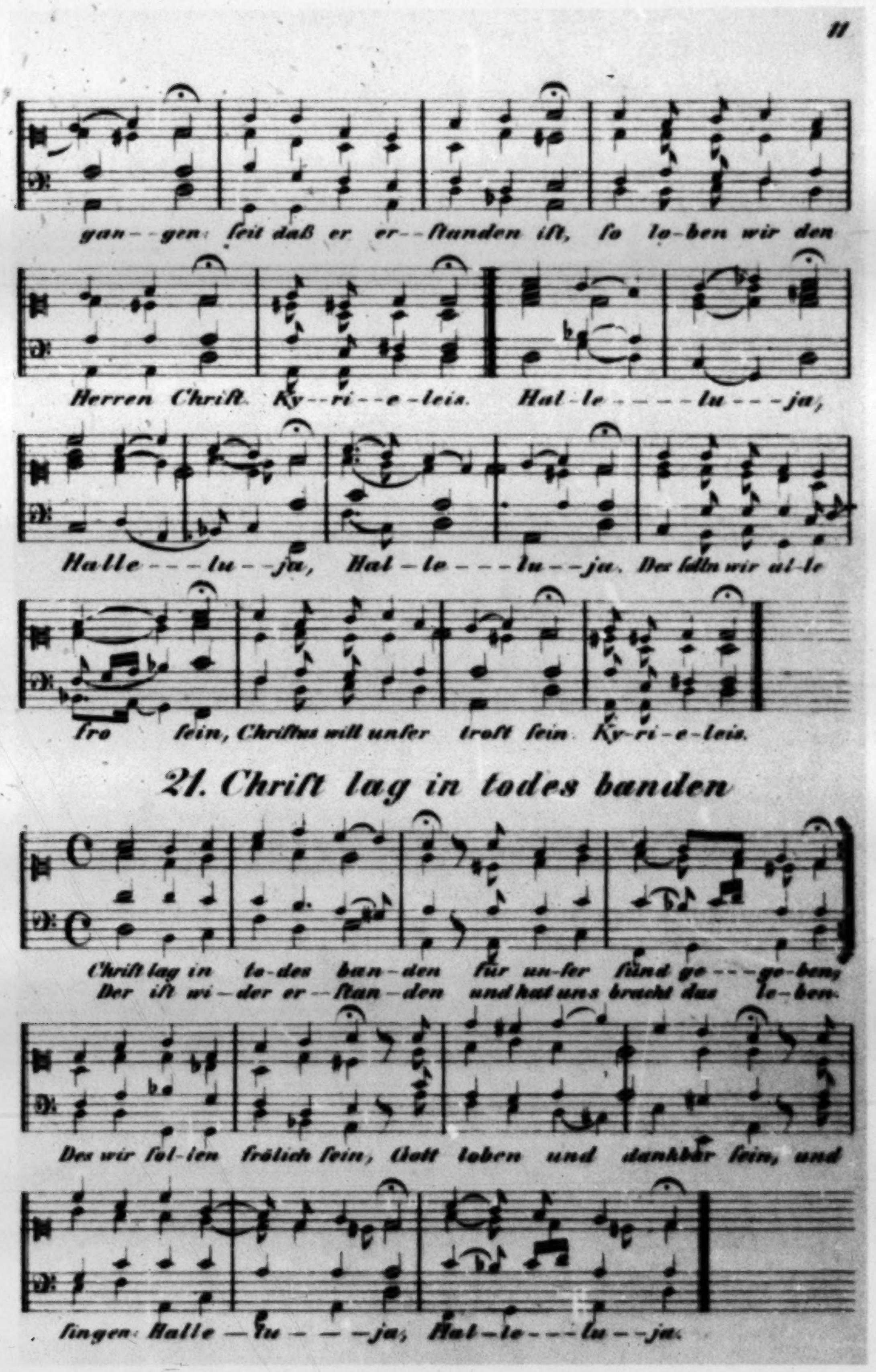

11
gan-gen: ſeit daß er er-ſtanden iſt, ſo lo-ben wir den
Herren Chriſt. Ky-ri-e-leis. Hal-le-lu-ja,
Halle-lu-ja, Hal-le-lu-ja. Des ſolln wir al-le
fro ſein, Chriſtus will unſer troſt ſein. Ky-ri-e-leis.
21. Chriſt lag in todes banden
Chriſt lag in to-des ban-den für un-ſer ſünd ge-ge-ben;
Der iſt wi-der er-ſtan-den und hat uns bracht das le-ben;
Des wir ſol-len frölich ſein, Gott loben und dankbar ſein, und
ſingen: Halle-lu-ja, Hal-le-lu-ja.

FIGURE 75

PAGE 11, KERN DES DEUTSCHEN KIRCHENGESANGS

Kern des Deutschen Kirchengesangs. F. Layritz, 1844. The title page provides this information:

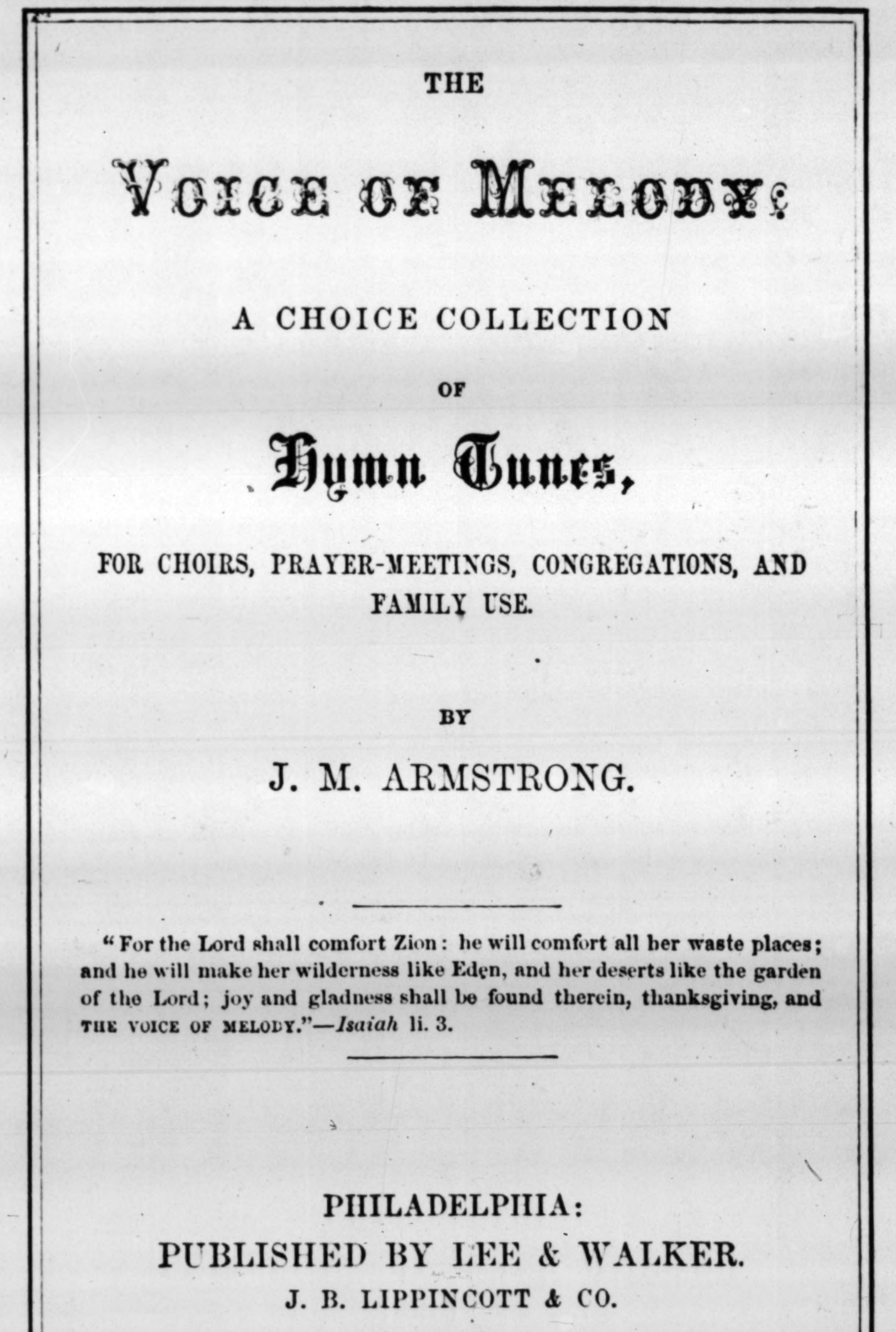
> Nucleus of German congregational songs, a collection of chorale melodies most of which come from the seventeenth and eighteenth centuries in their original sound and rhythm with the older harmony for four parts for the use of church and home. Presented by Dr. Fridrich Layritz. Nördlingen, sold by C. H. Beck, 1844.

From the foreword we learn that Layritz chose the harmonizations of this book from those of Johann Hermann Schein (1586-1630). This was done only after considerable study of the works of other older masters.

The book contains 200 settings in four parts. There is no index, but the chorales are arranged in alphabetical order so that it is possible to find a certain one without too much trouble. The sample pages present two of Luther's chorales. Number 19 is Out of the Depths I cry to Thee, and number 21 is Christ was laid in Death's strong bands.

An examination of number 19 shows in measures 2, 4, 6, 9, and 12 a shifting of parts between the treble and bass staffs. One must conclude from this setting that the book was for the organist to accompany unison singing. In number 21 between measures 7 and 8 there is a curious notation of a half note placed on the bar line.

This book which is found at the Lutheran Theological Seminary in Philadelphia seems to have been used extensively. It was reprinted by Layritz in 1854. Other chorale tune books in the second half of the nineteenth century were based to a great extent on this work. This seems to have been the book favored by the Missouri synod churches to supply the music for their Kirchen-Gesang-Buch.



THE

VOICE OF MELODY:

A CHOICE COLLECTION

OF

Hymn Tunes,

FOR CHOIRS, PRAYER-MEETINGS, CONGREGATIONS, AND
FAMILY USE.

BY

J. M. ARMSTRONG.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and THE VOICE OF MELODY."—*Isaiah* li. 3.

PHILADELPHIA:
PUBLISHED BY LEE & WALKER.
J. B. LIPPINCOTT & CO.
1860.

FIGURE 76

TITLE PAGE, THE VOICE OF MELODY, J. M. ARMSTRONG, 1860

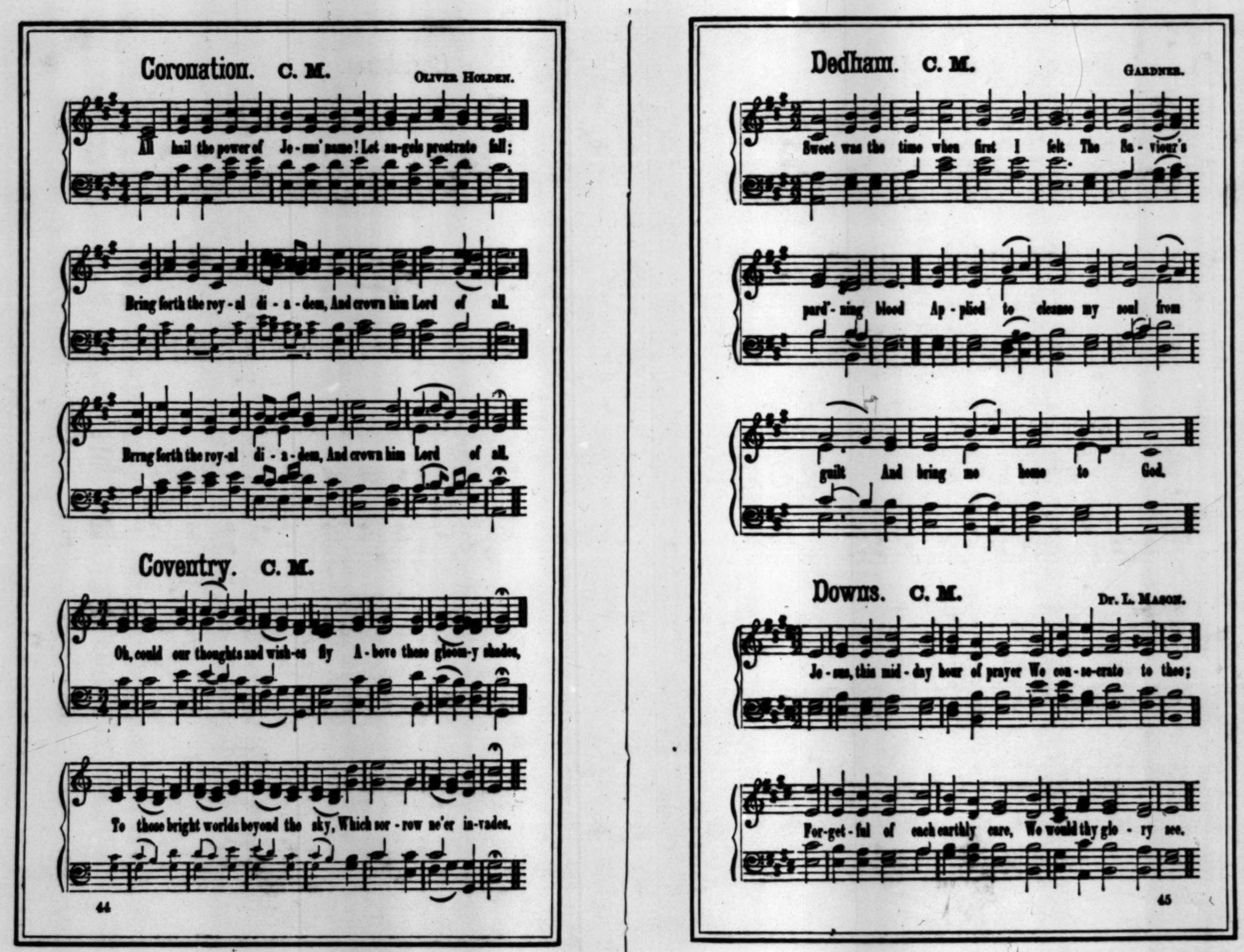

Coronation. C. M.
Oliver Holden.
All hail the power of Je-sus' name! Let an-gels prostrate fall;
Bring forth the roy-al di-a-dem, And crown him Lord of all.
Bring forth the roy-al di-a-dem, And crown him Lord of all.
Coventry. C. M.
Oh, could our thoughts and wish-es fly A-bove these gloom-y shades,
To those bright worlds beyond the sky, Which sor-row ne'er in-vades.
44
Dedham. C. M.
Gardner.
Sweet was the time when first I felt The Sa-viour's
pard'-ning blood Ap-plied to cleanse my soul from
guilt And bring me home to God.
Downs. C. M.
Dr. L. Mason.
Je-sus, this mid-day hour of prayer We con-se-crate to thee;
For-get-ful of each earthly care, We would thy glo-ry see.
45

FIGURE 77
PAGES 44 AND 45, THE VOICE OF MELODY

The Voice of Melody. J. M. Armstrong, 1860. The first attempt at providing congregational song in English for the Lutheran churches was that by Jacobi in 1722 with his Psalmodia Germanica. These rather crude English translations of German chorale texts were set to German chorale tunes. In 1795 Kunze presented an English text book which also depended on German chorale tunes. All of the other English books presented in the previous chapters of this book have no direction or provision for music other than a metrical indication. How the matter was solved was not clearly indicated.

In churches where German as well as English services were conducted, it is possible that suitable chorale tunes were matched with the English texts. As the churches became more English than German, it seems reasonable to believe that they also turned to English rather than German sources for their tunes. Among the English sources there were the official Psalm and hymn tune books of other denominations. A second source of English tunes was to be found in the privately issued tune books which seemed to abound in America in the late eighteenth and early nineteenth centuries.

The early protestant churches in New England used psalters brought from Europe. in 1640 what was commonly called the Bay Psalm Book was first published at Harvard College. The ninth edition of 1698 was the first edition to contain music.

English hymn tunes date from about 1740 with the work of the Wesleys and the Methodist movement. The first Methodist book appeared in 1742 as the Foundry Tune Book. Tune books of 1761, 1765, and 1770 were known as Sacred Melody, while the tune books of 1780, and 1789 bore the title of Sacred Harmony.

The following list of some of the hymn tune books in use during this period was compiled by Macdougall:

1621 Ravenscroft, Th.
1726 Tuft's Introduction
1765 Tate and Brady Supplement
1766 Bayley's Walter's Grounds
1782 Chorister's Companion
1793 Rural Harmony
1804 Bridgewater Collection, Second Edition
1806 Salem Collection
1807 Newburyport Collection
1808 Columbaian Sacred Harmonist
1816 New York Selection of Sacred Music
1818 Laus Deo (Jenks)
1820 Bridgewater Collection, Eighth Edition[127]

The pages reproduced from The Voice of Melody are from a book owned by the writer's mother. Although it is dated 1860, ten years after the close of this study, it is typical of books that appeared during the first half of the nineteenth century. The tunes are arranged according to meter with an alphabetical order within each metrical group.

---

[127] Hamilton C. Macdougall, Early New England Psalmody (Brattleboro: Stephen Daye Press, 1940), p. 142.

There are 49 tunes in Long Meter (L. M.), 71 tunes in Common Meter (C. M.), 43 in Short Meter (S. M.), and 110 in various other meters. A General Index and a Metrical Index aid in the locating of tunes.

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As a means of comparing melodic, rhythmic, and harmonic treatment of the chorales found in the books contained in this chapter, the first phrases of five representative chorales from five representative books are reproduced in the following pages.

The five chorales chosen are:

Gott des Himmels und der Erden--Albert, 1642
Liebster Jesu, wir sind hier--Ahle, 1664
Nun dancket alle Gott--Crüger, 1647
Nun komm der Heyden Heyland--Walther's _Geystliche gesangk Buchleyn_, 1524
Vom Himmel hoch da komm ich her--_Geistliche Lieder_, 1539

The five books chosen are:

Psalm und Choral-Buch--J. M. Müller, 1719
Harmonischer Lieder-Schatz--J. B. König, 1738
Nürnbergische Alte und Neue Kirchen-Lieder--Balthasar Schmidt, 1773
Choral-Buch für die Erbauliche Lieder-Sammlung, 1813
Kern des Deutschen Kirchengesangs--Dr. F. Layrits, 1844

It should be remembered that the only authorized book was the Choral-Buch of 1813. The other books were of private issue.

Rhythmically, the Choral-Buch of 1813 and the Layritz book of 1844 employ more notes of equal value while the books of Müller, König, and Schmidt use more passing tones and other notes of unequal value. The book of Schmidt is the most florid. It includes trills and other suggestions of the instrumental style.

In general, it may be said that these settings show variety in detail of harmonization but consistency in the proportions of primary and secondary harmonies. Primary harmonies prevail with a generous use of supertonic and submediant. The mediant is seldom used. First inversions are used frequently, but six-four chords are quite rare. Chords of the seventh appear rather frequently in the course of phrases, but they are avoided at the cadence.

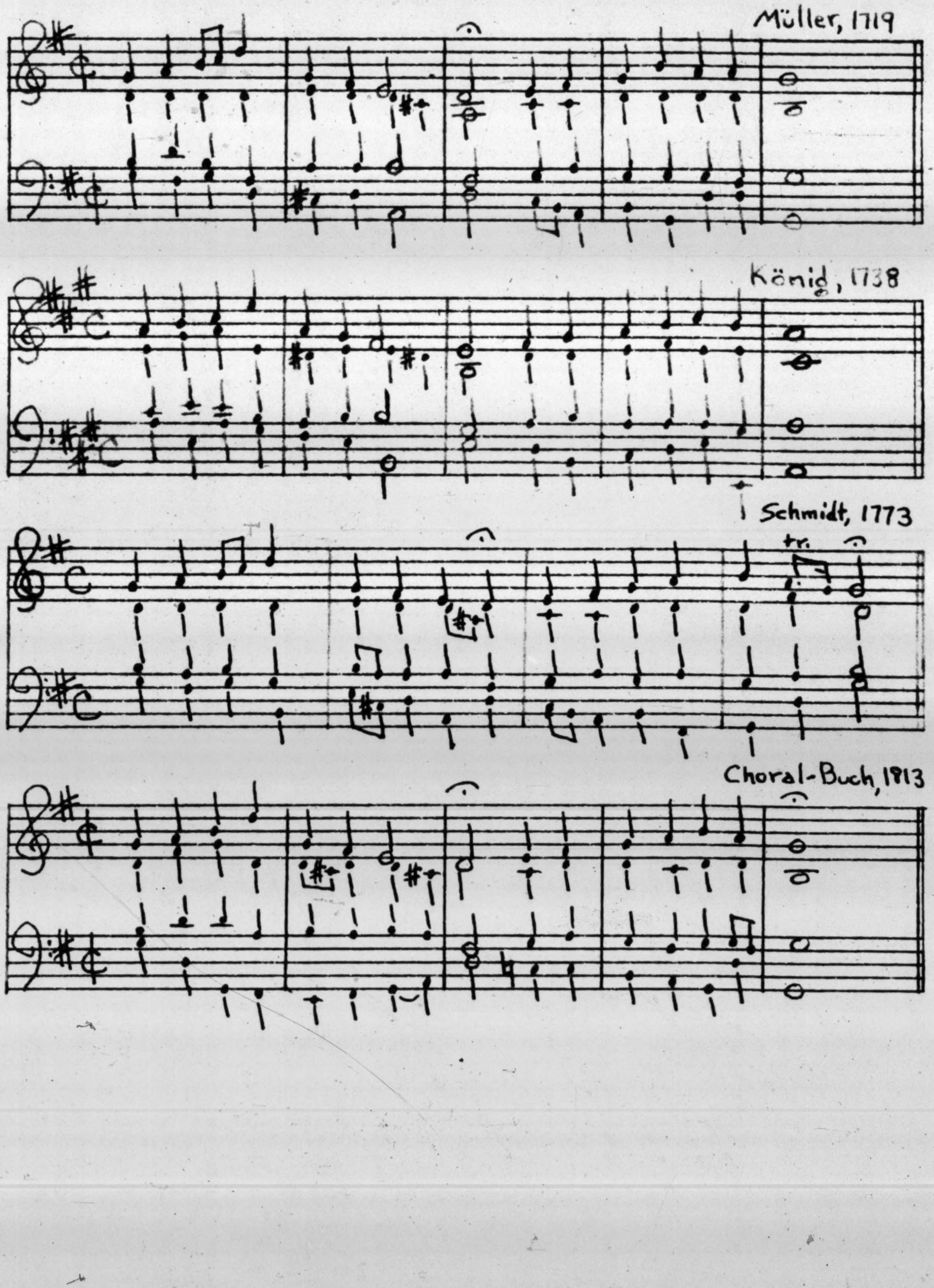
Occasionally notes are raised or lowered in pitch and are resolved by step. A modulation to the dominant may be sensed in the first few measures of the first chorale. Such modulations appear infrequently, and are always handled with discretion. The suspension over the leading-tone before the cadence is quite frequent in all these settings.

The Choral-Buch of 1813 occasionally makes use of a wider range between the outer parts than do the other books. As a rule, though, the spacing of parts remains within the customary limits. The melody appears always in the soprano unlike the Calvinist books which still carried the melody in the tenor.

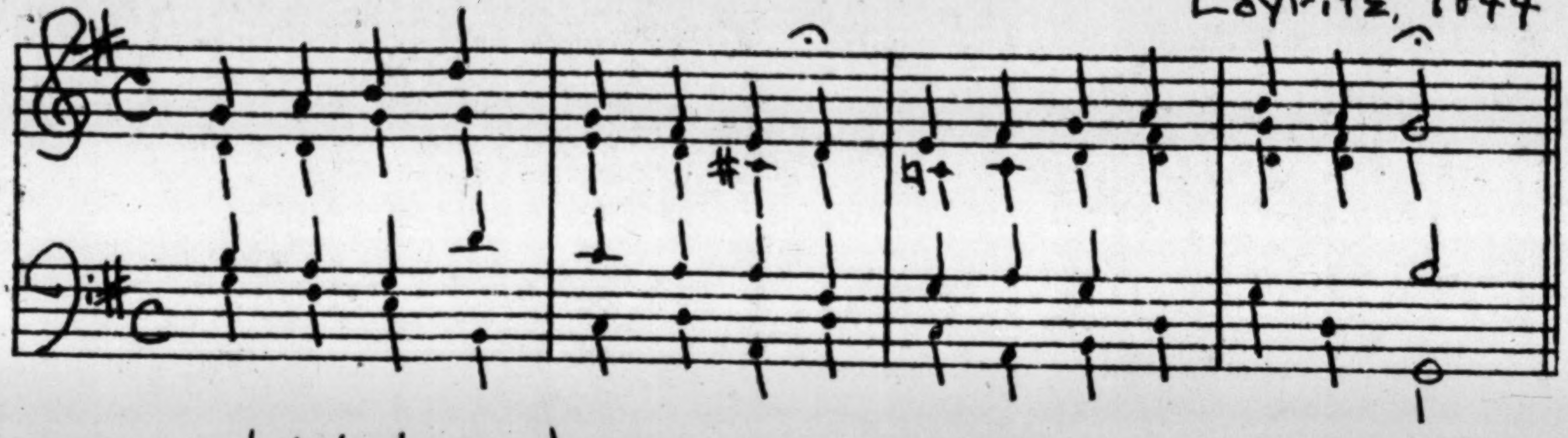
Through the use of keys the change from unequal to equal temperament is reflected in these books. Of the 190 settings in the 1719 book of Müller, only two are in the key of A major, and three in E flat major. A greater percentage of settings in the keys of A and E flat are found in the 1738 book of König. Within the first 800 settings in that book, 29 are in A, and 22 in E flat. Of the more than 200 settings in the 1773 book of Schmidt, six are in A, and two in E flat. The Choral-Buch of 1813 has within its 270 settings fifteen in A, and fifteen in E flat. Layritz in 1844 uses in his 200 chorales the key of A fourteen times, E flat twelve times, E major three times, A flat twice, and D flat once.

These settings are well harmonized and show evidence of good musical training on the part of the persons who did the work. Little is known about most of the authors except what appears on the title page of each book. Eitner, Riemann, and Grove can add little or nothing to that information. Müller was organist at Hanau, ten miles from Frankfurt on the Main, when Telemann was musical director at Frankfurt. König, about 1718, became director of choral music under Telemann at the St. Catherine church in Frankfurt. Schmidt was organist at the Hospitalkirche in Nürnberg, while Layritz was a pastor at Hirschlach, Germany, with an interest in hymnody and liturgics.

Gott des Himmels und der Erden

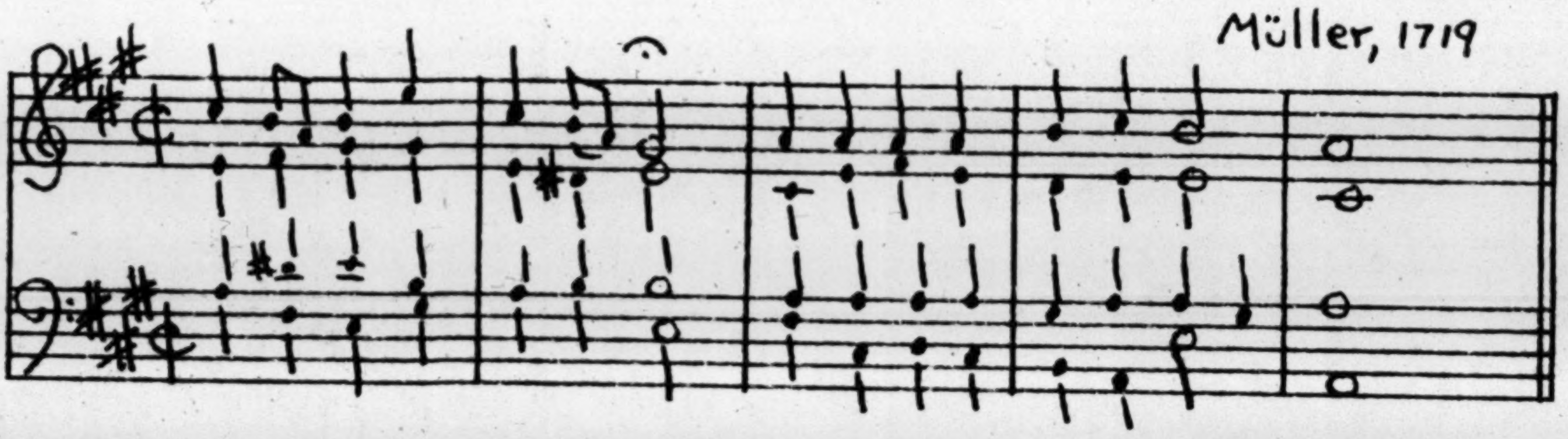

Müller, 1719
König, 1738
Schmidt, 1773
tr.
Choral-Buch, 1813

Layritz, 1844

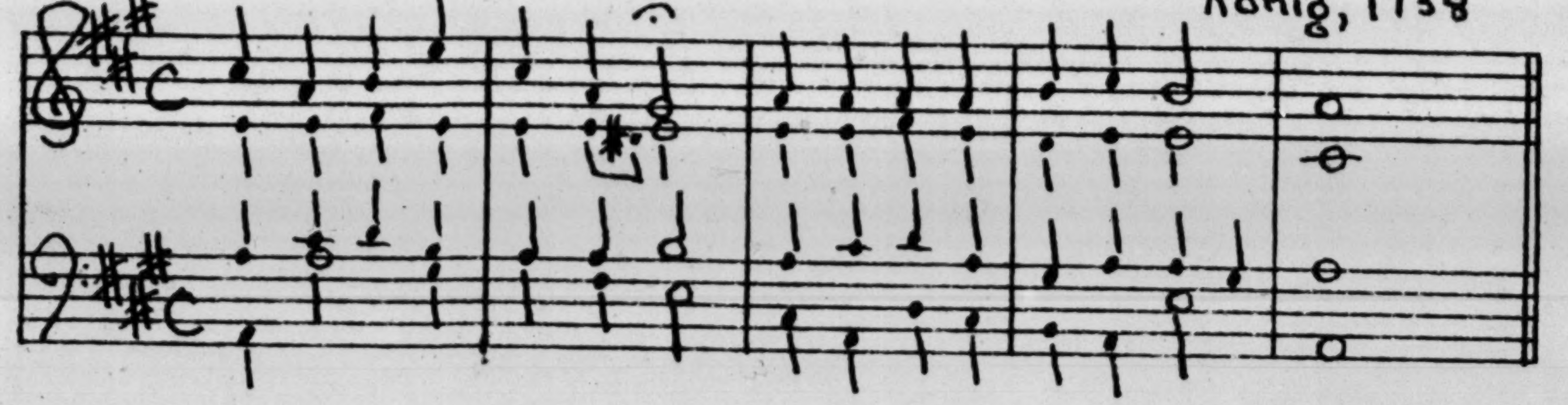


Liebster Jesu wir sind hier

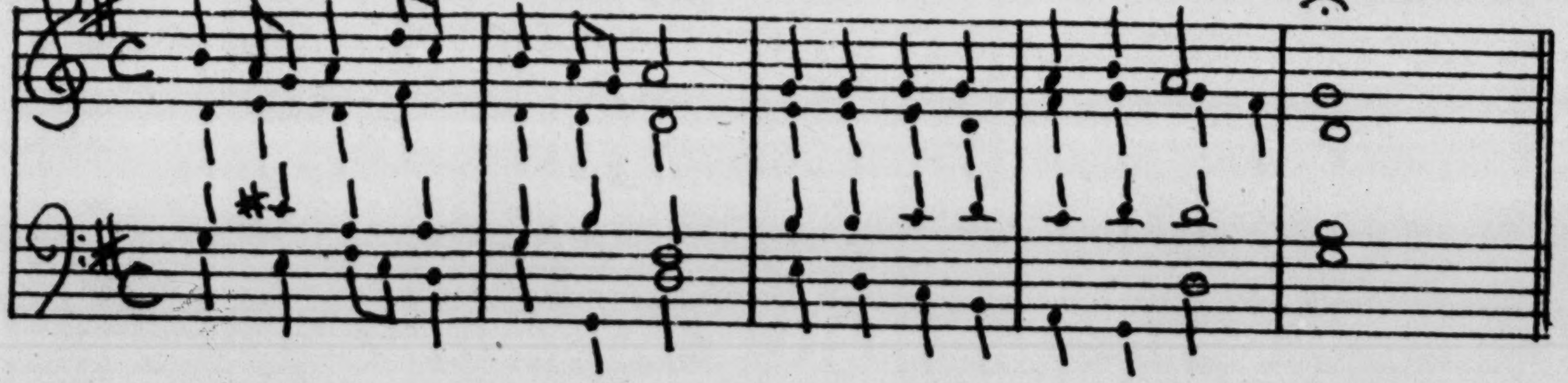
Müller, 1719



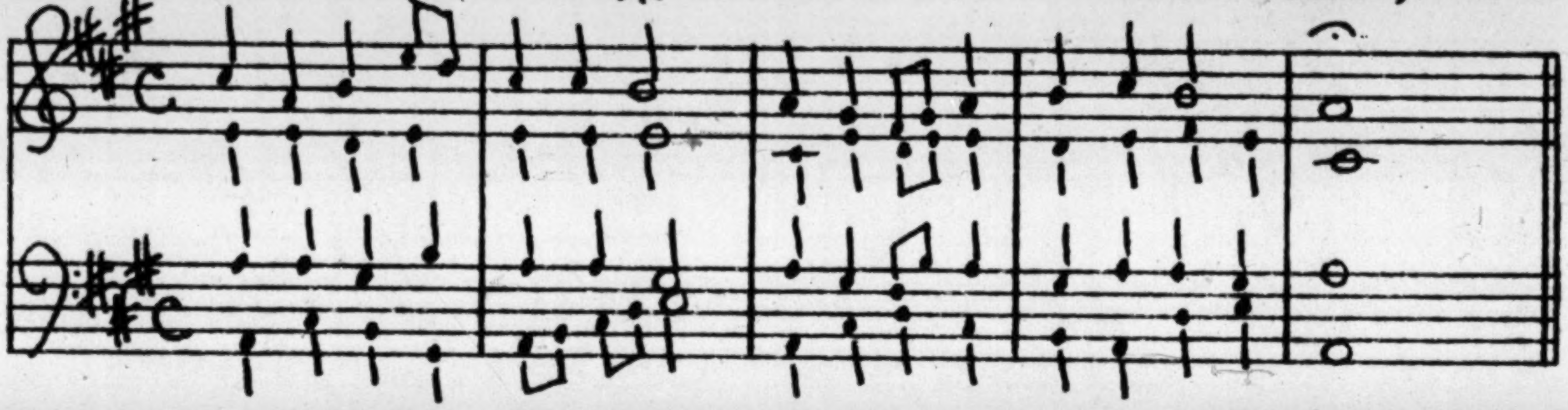
König, 1738



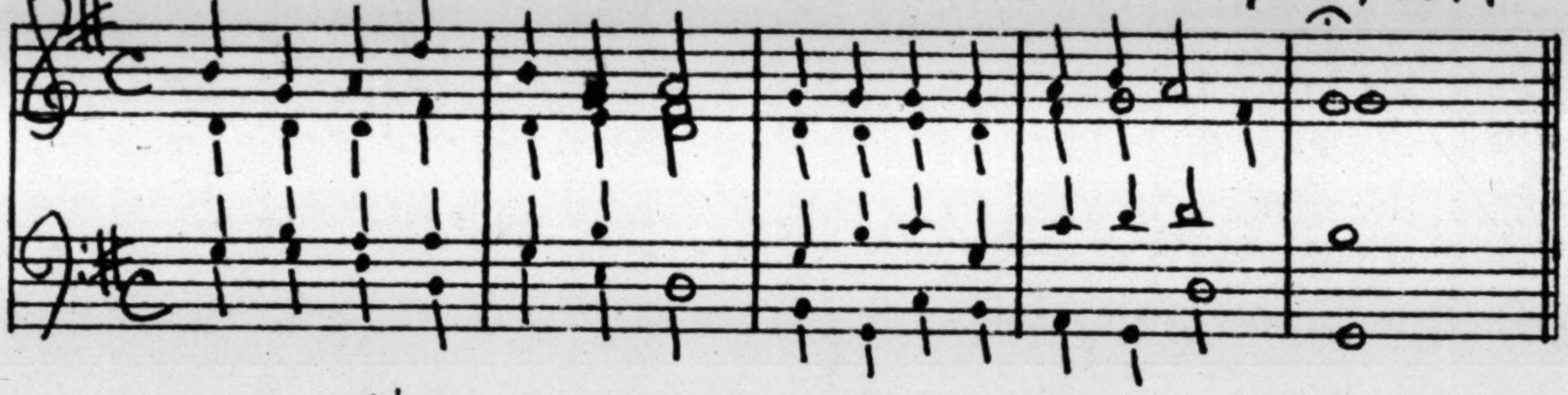
Schmidt, 1773



Choral-Buch, 1813

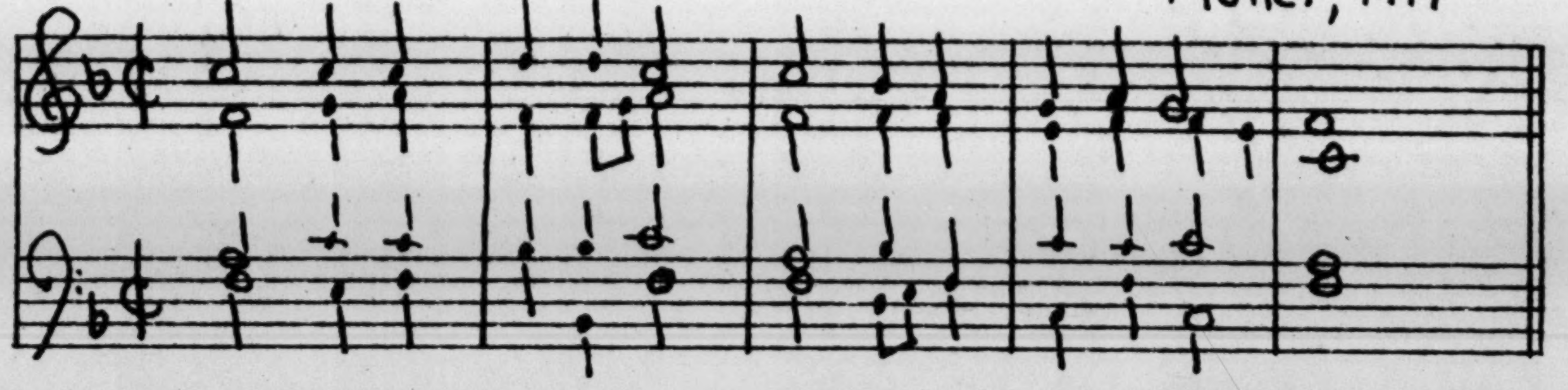


Layritz, 1844

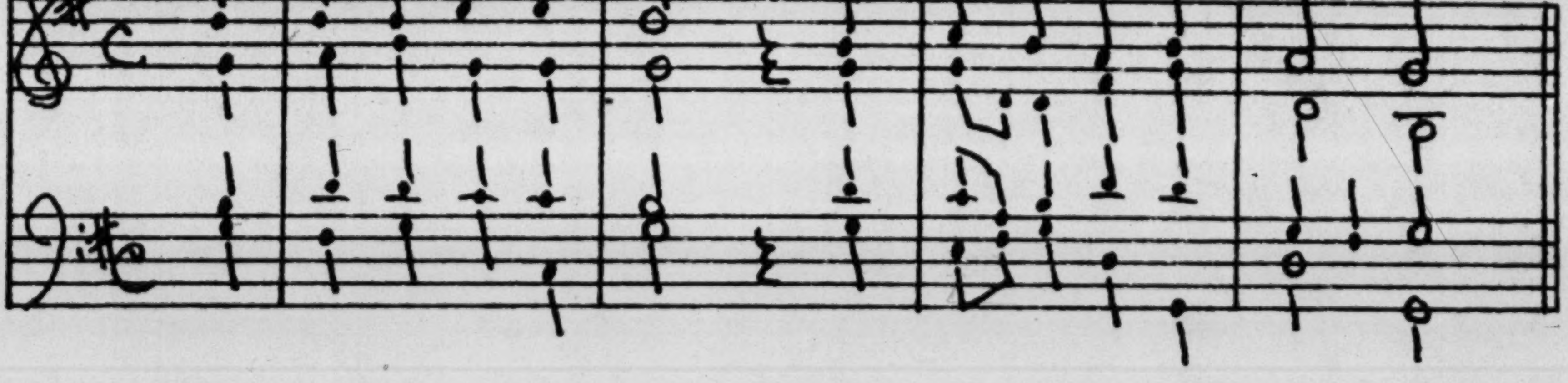


Nun dancket alle Gott

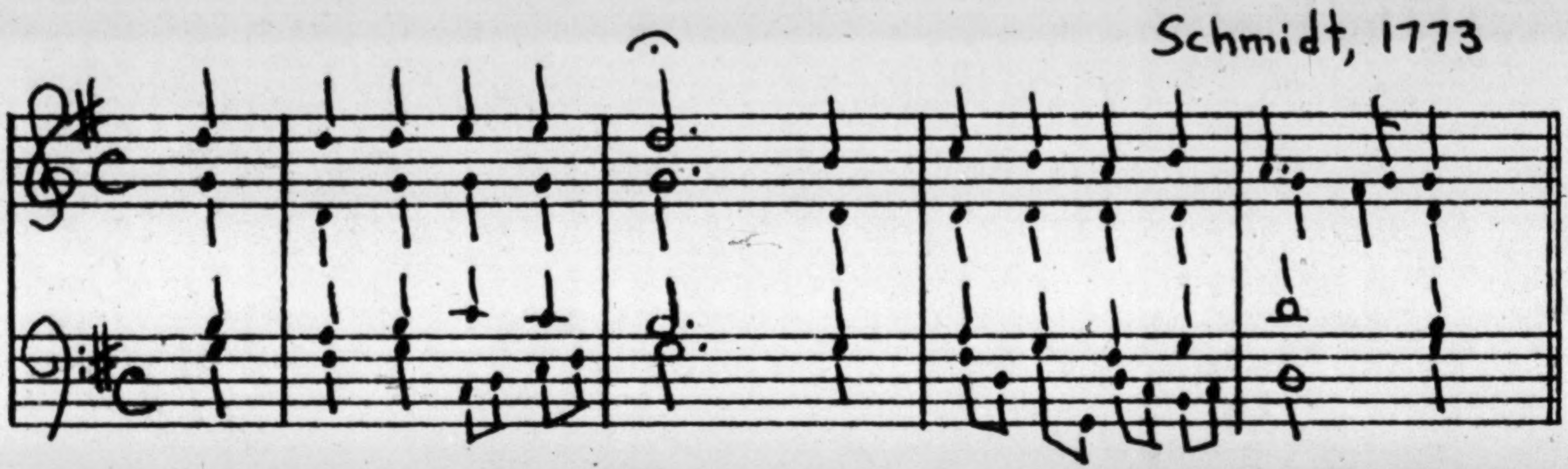
Müller, 1719



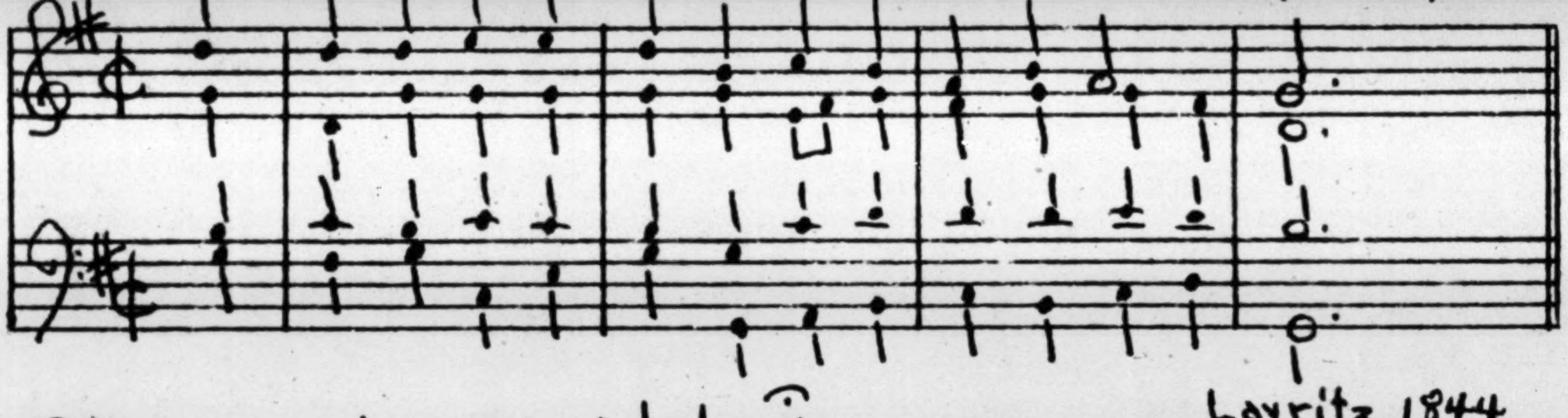
König, 1738



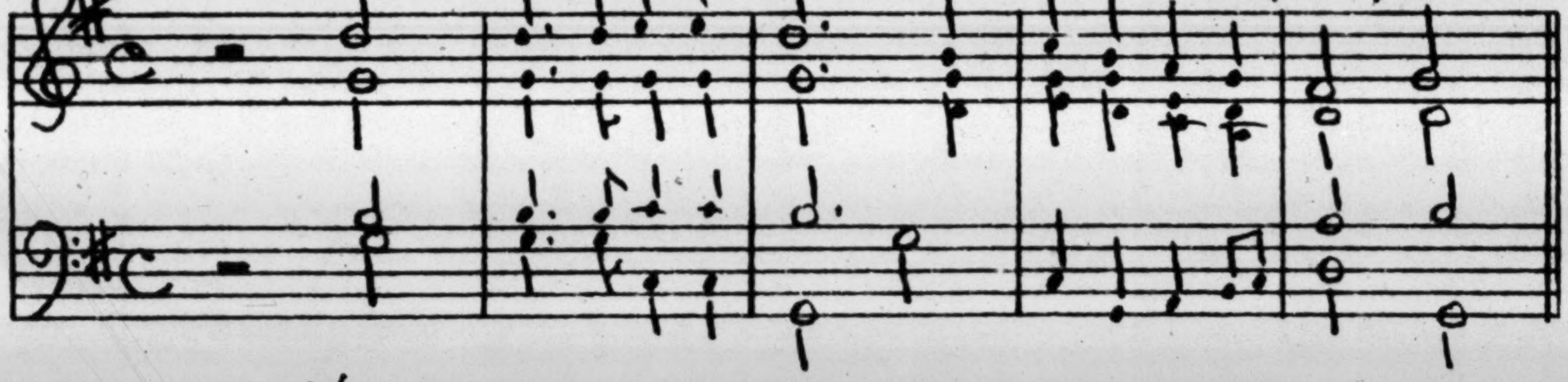
Schmidt, 1773



Choral-Buch, 1813

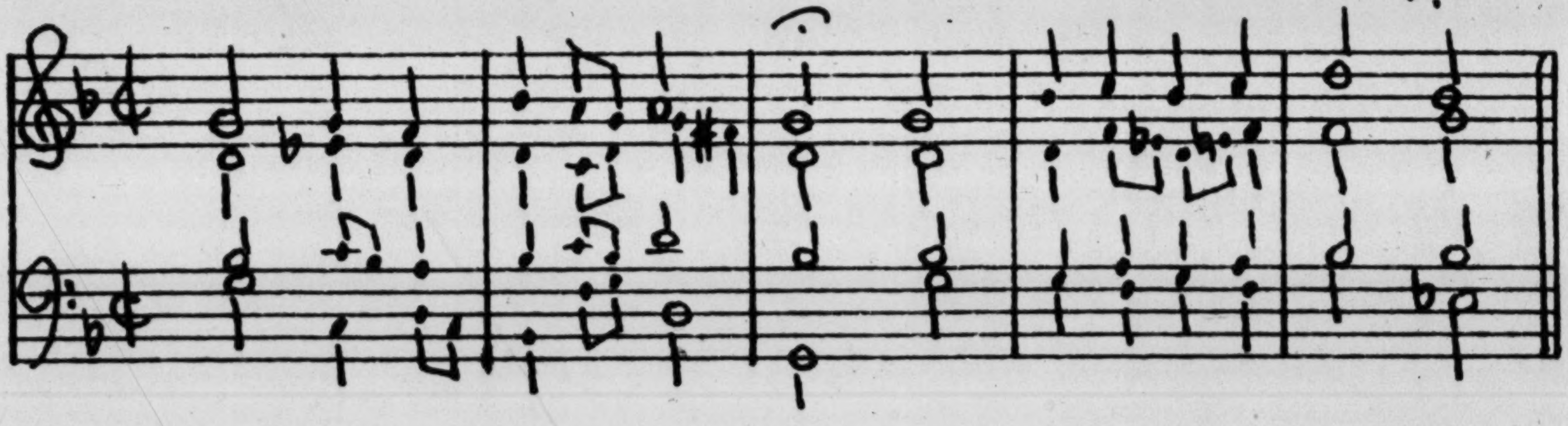


Layritz, 1844

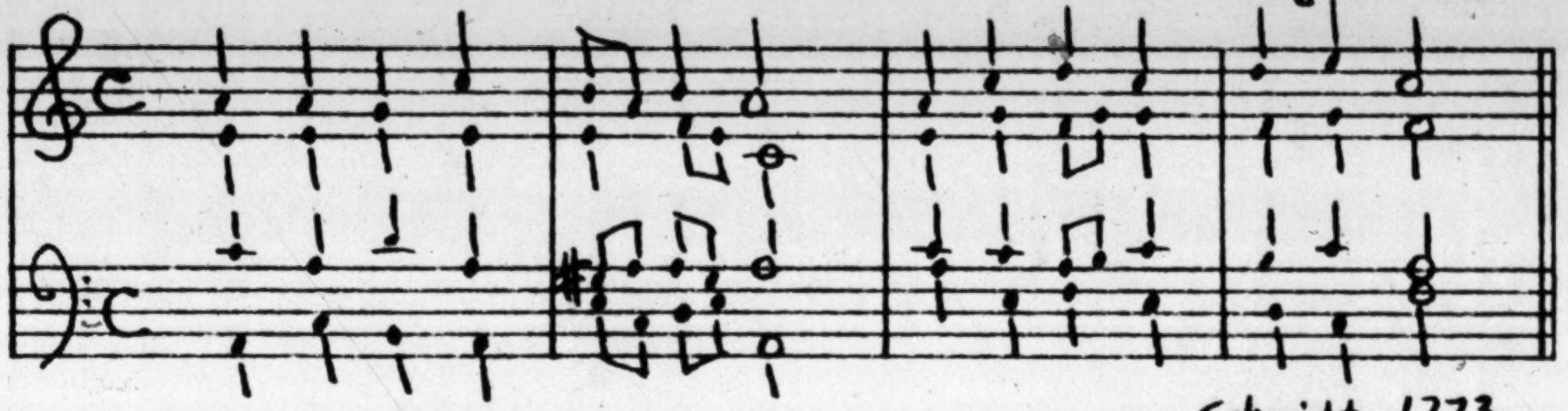


Nun komm der Heyden Heyland

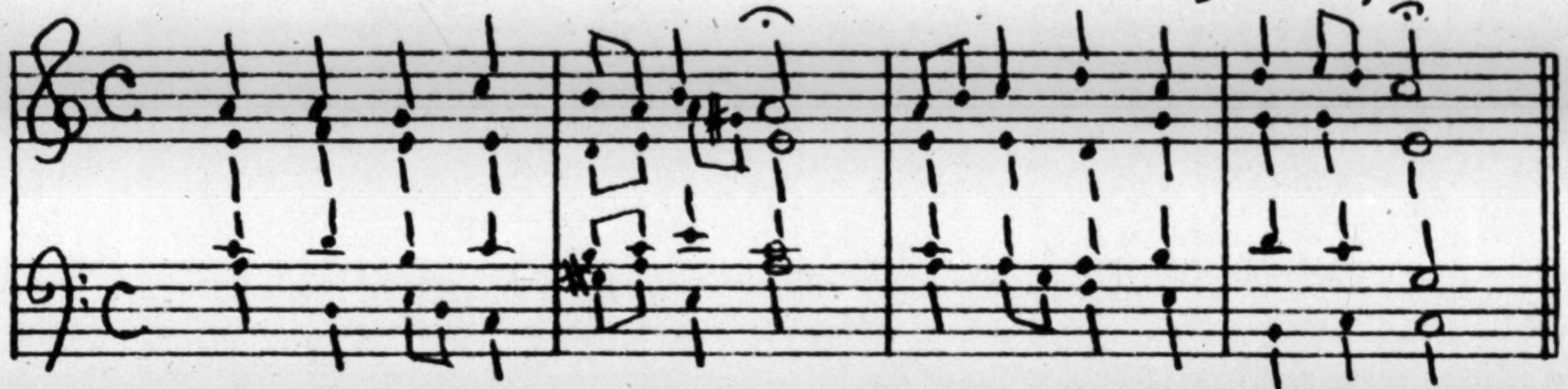
Müller, 1719



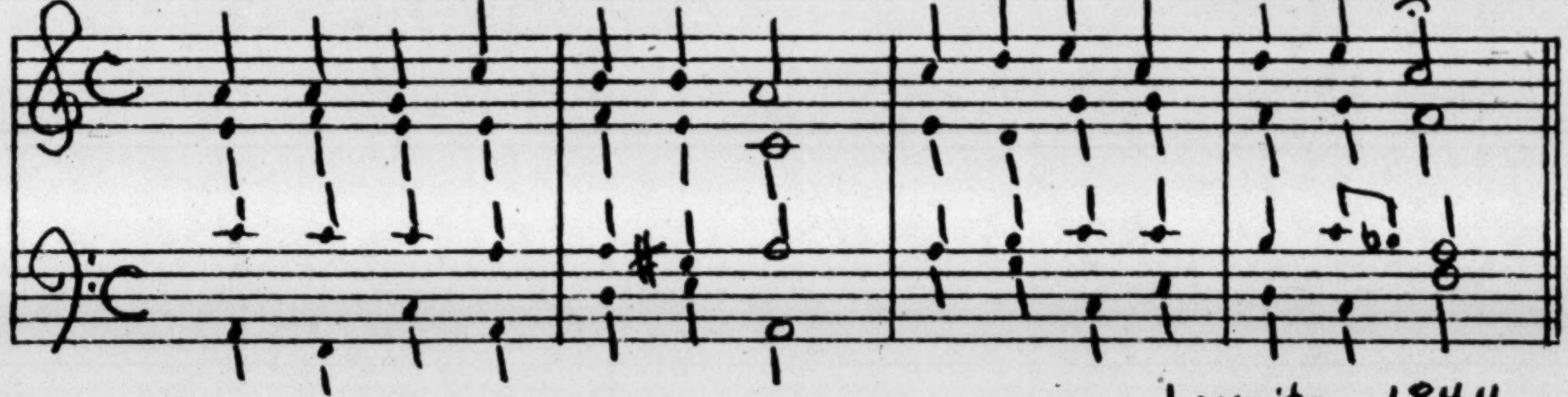
König, 1738



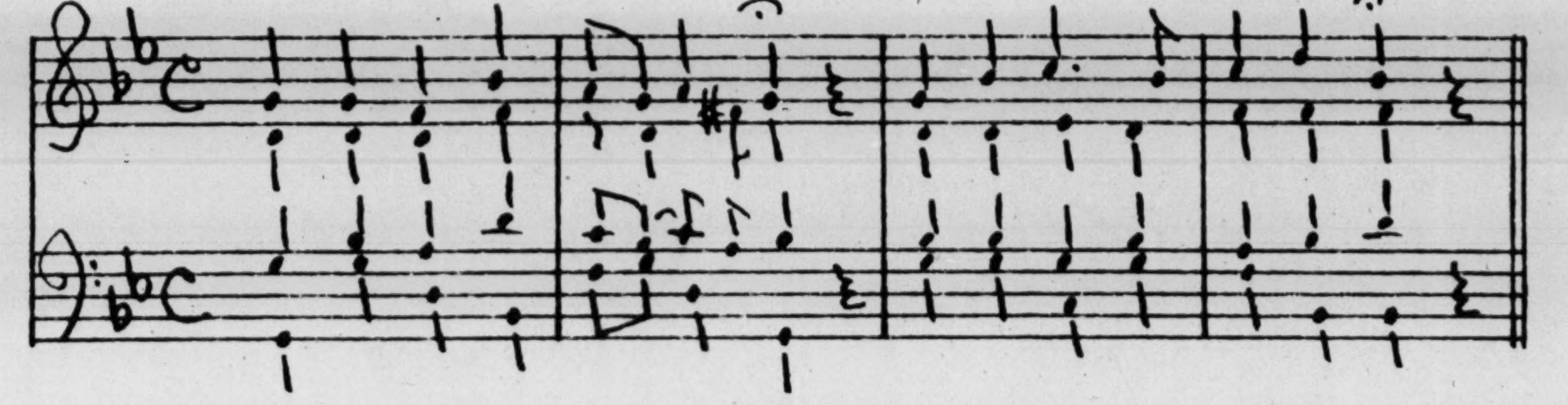
Schmidt, 1773



Choral-Buch, 1813

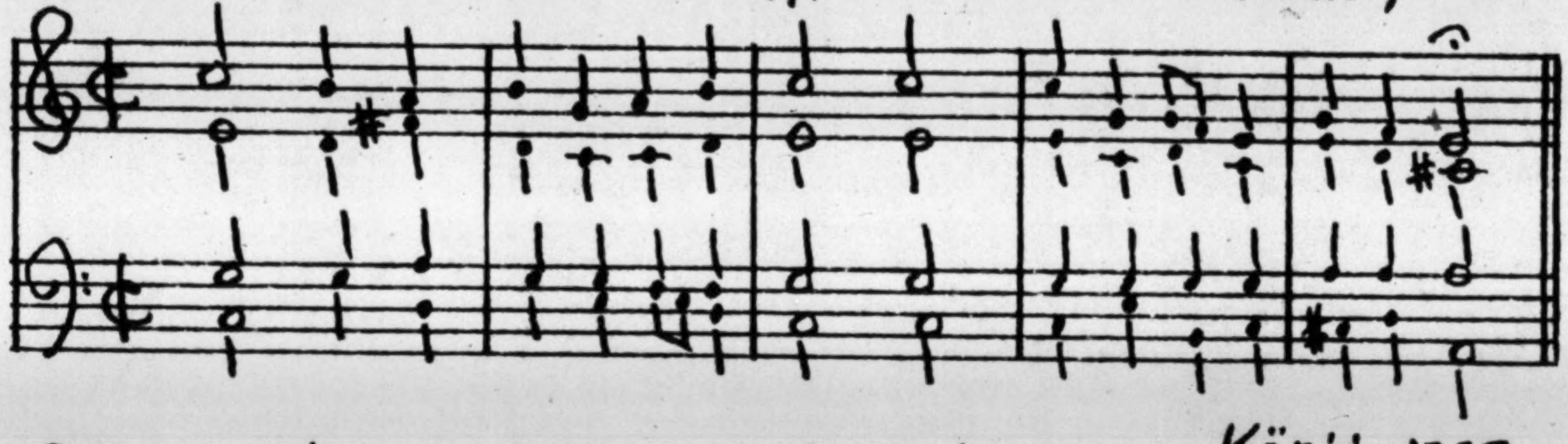


Layritz, 1844

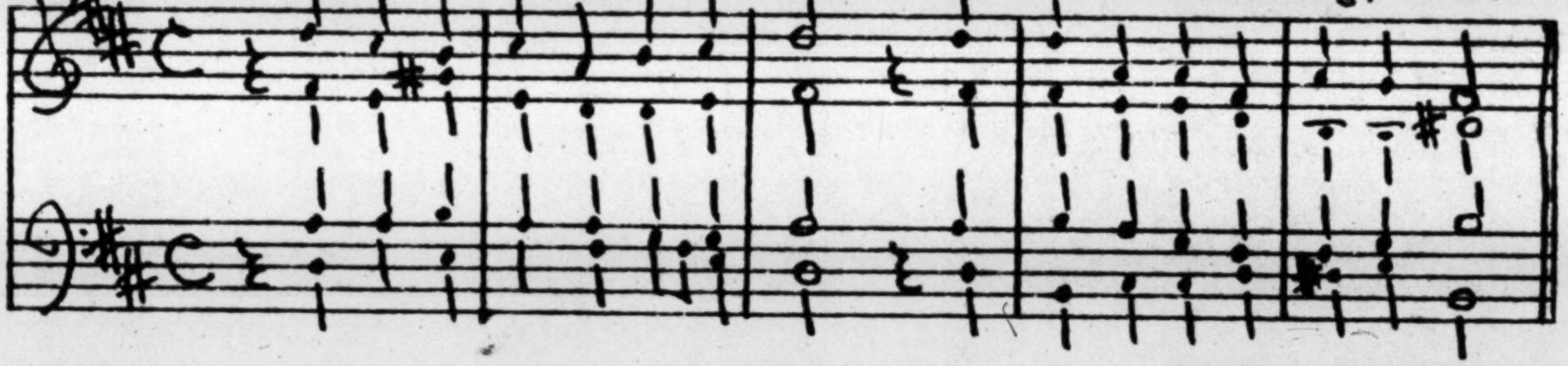


Vom Himmel hoch da komm ich her

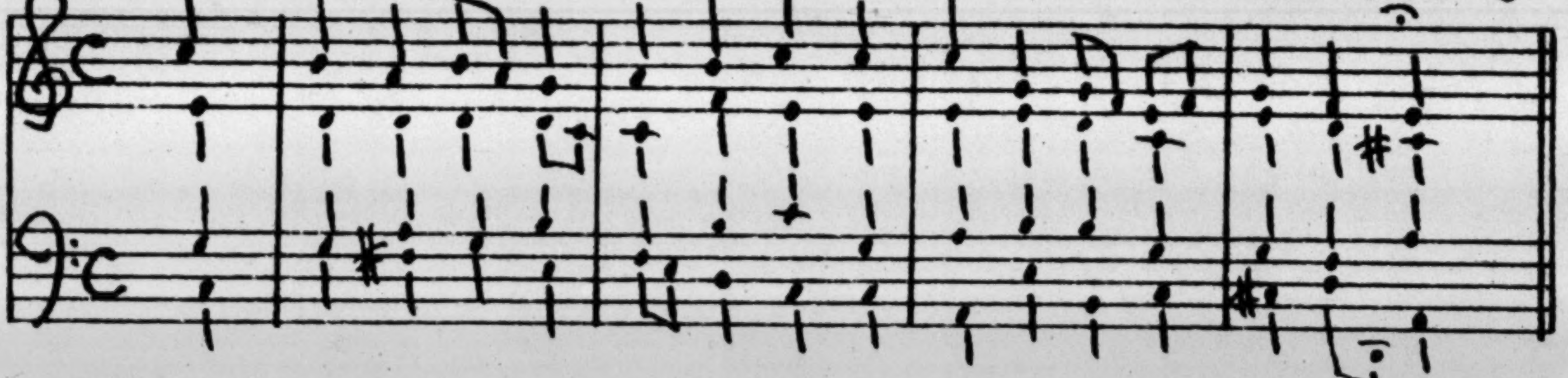
Müller, 1719



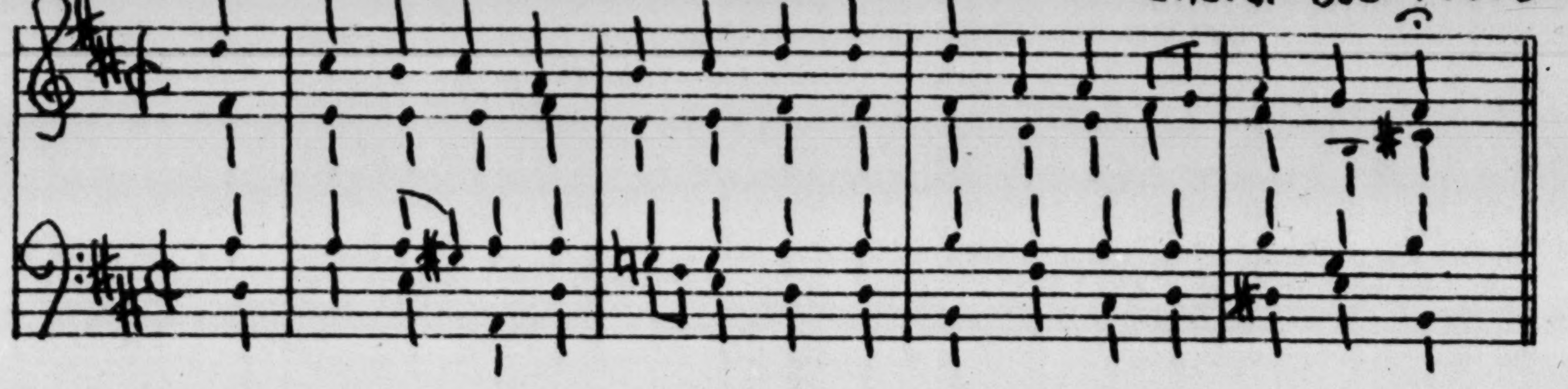
König, 1738



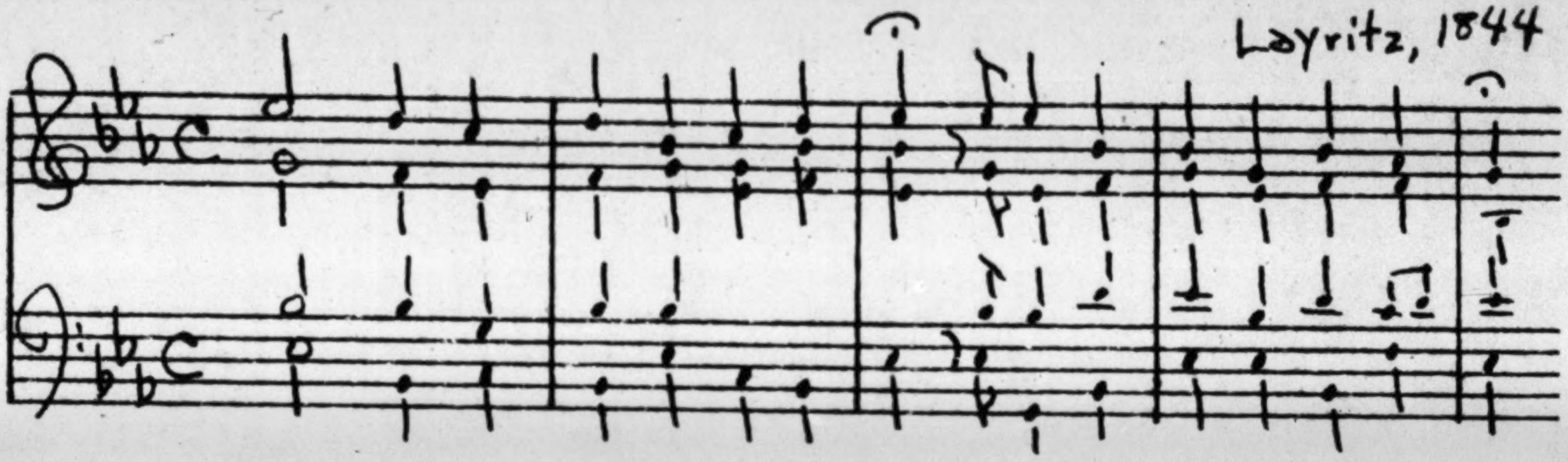
Schmidt, 1773



Choral-Buch, 1813



Layritz, 1844



CHAPTER XVIII

PERFORMANCE PRACTICES

When the Etlich Christlich Lieder, or Achtliederbuch, was issued in 1524, a fundamental Lutheran practice of unison singing was established. It was Luther's intention that chorales should be learned at home and then sung in unison in the church service.

This did not eliminate the choir in any sense. Along with the unison chorale books there were polyphonic or part settings of the chorales such as the Chorgesangbuechlein, 1524, of Walther. These were for the exclusive use of the choir. The practice, at least up to 1586, was for the chorale to be sung by the congregation in unison, or by the choir in a part setting of some rhythmic complexity. It did not seem to occur to anyone at that early date that both could sing together.

In 1586 Osiander published his Fifty Spiritual Songs with the intention that the choir and the congregation should combine in the singing of the chorale. He moved the melody from the tenor to the soprano and had all the parts moving in a somewhat similar rhythmic pattern. Others in the late sixteenth and early seventeenth centuries who set chorales in a similar manner were Vulpius, Calvisius, M. Praetorius, and Eccard.

The place of the organ in the service at that time was to give the proper pitch to the minister, choir, or congregation. It also alternated with the choir, supplied parts of the service if the choir was absent, or simply gave out preludes or interludes. Because of its state of mechanical and musical imperfection it did not support either the choir or the congregation until at least the year 1627.

> The attempts to have the singing of the congregation led by the choir were made about the end of the sixteenth century and in the first decade of the seventeenth. By the middle of the seventeenth century the question is settled by the organ assuming this role. In 1650 appears the Tablature-book of Samuel Scheidt, with a hundred chorale harmonizations intended for the accompaniment of the congregational singing.[128]

The reason for the ascendancy of the organ over the choir as leader and supporter of chorale singing was a matter of improvement in organ construction. With the establishment of the organ as the leader in the congregational song came also the figured bass notation. This form of notation which became common in Italy soon after 1600 was the usual form of keyboard notation in the seventeenth and eighteenth centuries. Perhaps the first use of figured bass with the chorale was that of Schein's Cantional of 1627. A figured bass was added to its melodies for the use of "organists, instrumental players, and lutenists." From the books presented in the previous chapters, it may be seen that the manner of performance was that of unison singing supported by the organ with its figured bass notation. There was no provision for part singing by the congregation, and probably none was done until the nineteenth century when the Lutheran churches in America may have adopted the practices and materials of other denominations.

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[128] Albert Schweitzer, J. S. Bach (New York: The Macmillan Co., 1950), p. 35.

In America chorale singing was often on a primitive scale in the early days due to the lack of hymnals, instruments, leadership, and musical training within the congregation. On several occasions the Dutch Lutheran congregation in New York could not complete a chorale, and the minister had to go to the altar or pulpit to continue the service.

Until about 1700 there was no organ in any Lutheran or other church. Singing was most often unaccompanied. Leadership was in the hands of the minister or the

"Vorsänger" (foresinger), a layman chosen to lead the way in singing. From the records left by the Swedes on the Delaware we have the following references to their singing activities:

> . . . There seems to have been no organ, but the church song, which played a great role in the Swedish service, was probably led by the minister or some member of the congregation, appointed for that purpose.[129]

> . . . Propriety in singing was a matter of special regard on the part of the Swedish pastors, and the principles of church unity were commendably practiced.
> Under Mr. Sandel at Wicaco untimely singing was fined six shillings as a matter of church discipline. . . .[130]

> "The congregation was reminded. . .to have the music of the church performed in a proper, decent and devout manner, and that all who have received God's gift to be capable of singing with a pleasing voice, and with psalms to praise their God, ought by no means to neglect the gift and stand silent when one should lift his voice to God's glory.
> "Also those who have not received the gift, or have not yet learned to sing, should by no means by their harsh and untrained voices make discord and be a hindrance to others, but either hear in silence or by low after singing, accustom themselves to the melodies and learn them better."[131]

Acrelius says of Provost Hesselius that he was particularly solicitious for excellence in church

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[129] Church Music and Musical Life in Pennsylvania in the Eighteenth Century (Philadelphia: Society of the Colonial Dames of America, 1926), vol. I, p. 192.

[130] Ibid., p. 203.

[131] Ibid., p. 206.

> singing and that during the singing he went around the church to aid where there was a tendency of failing.[132]
>
> "On the women's side [of the church] no song was heard, and hardly a single person made use of a psalm book, though the pews were well supplied with books," wrote Acrelius in one entry on the church books. In another, however, he made the statement that on his arrival, [1749] the Christina congregation sang their Swedish hymns without a leader, or foresinger as the original has it, and some of them astonishingly well. . . .[133]

The scarcity of hymnals in some churches led the Lutherans on occasion to adopt the practice of lining-out hymns which was so common with their Calvinist neighbors.

> The usual custom in vogue at that time was for the minister or the "foresinger" (or precentor) to line out the hymn, that is, each line was read by the leader and then sung by the people. When Mr. Muhlenberg introduced evening services, while he preached in New York, "candles were placed on the back of the pews, and, as there was only one copy of a hymn book, Muhlenberg read the words and conducted the singing." Later, the congregations or organists imported tune books from Germany. . . .[134]
>
> I preached in English on the prodigal son, Luke 15, and we sang "Jesu deine tiefe Wunden," from our [Lutheran] English hymn book. The hymn and melody were unknown, so I read each verse aloud and sang it for them. Several women with soft, melodious

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[132] Ibid., pp. 206-207.

[133] Ibid., p. 207.

[134] Hinke, op. cit., p. 298.

> voices joined in and made a pleasing harmony which quite enraptured the people. . . .[135]

It is doubtful if this practice was used except in real cases of necessity. The obvious defect of this makeshift manner of singing was that it destroyed the continuity of thought when a pause was made between lines for the reading of the next line.

Since the church in America was a pioneering effort, choirs, like organs, were slow to appear. When they did appear, they sometimes proved a source of trouble as the record of the New York Synod would indicate.

> In many congregations of the Ministerium over a period of "many years" a congregational problem kept festering until it eventually, in 1856, came before the Ministerium. It had to do with the "mischievous change in the order of public worship" whereby congregational singing "has in many of our congregations been suffered to fall into desuetude and to be superseded by the performance of self-constituted choirs, who more or less monopolize this spiritual exercise."
> After "considerable discussion" the Ministerium condemned the practice and instructed a committee to bring to the next meeting a draft of a letter to be sent to all its congregations, in order to bring about "the revival and restoration of the ancient and edifying mode of worship and praising God in spiritual songs and hymns by the united voice of the whole congregation."
> The committee consisted of three prominent pastors of New York City: Carl Stohlmann of St. Matthew's

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[135] T. G. Tappert, and John W. Doberstein, translators, The Journals of Henry Melchior Muhlenberg (Philadelphia: Muhlenberg Press, 1942), vol. I, p. 297.

Church, James L. Schock of St. James Church, and Henry I. Schmidt, professor of German literature at Columbia College. The committee reported the following year with a stinging rebuke of some 2,500 words.

"It has long been the subject of complaint," the letter began, "that the good old practice of congregational singing has in a great measure fallen into disuse." Quite bluntly it stated that "this evil" had largely been "the result of the arrogant proceeding of choirs or their leaders" in taking over full control of the music regardless "of the views and feelings of pastor and people," which left the "congregations no alternative but to succumb to the infliction in mute amazement or disgust."

As a result, the choirs had taken it for granted that the music "belonged exclusively" to them, regardless of how well or how poorly they were qualified. Then, softening its tone a bit, the letter went on: "Now we feel bound to say to you, dear brethren, that such a state of things is utterly irreconcilable with the ends of public worship."

"In the first place," the letter continued in tougher tone, "it should not be left entirely to the taste of the leader of the choir to select collections of church tunes, or to his caprice to introduce new ones." The pastor and elders of the church were to be consulted. But that was mild compared with what the letter had to say in "second place":

> It is utterly incompatible with the fitness of things and the solemnity of the Lord's day and house and worship, to adapt secular or profane tunes to the sacred hymns of the church. We know that the practice prevails extensively of singing hymns to wornout worldly tunes, which, having gone out of fashion in social circles, are deemed good enough for the worship of God.[136]

Part of the difficulty here referred to was the result of the use of the 1814 hymnal of Synod which had no provision for music. If the church fathers had specified or provided music for their texts, this trouble might have been avoided. On the brighter side, there must have been many choirs that were of real assistance in the service of the church.

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[136] Kreider, op. cit., pp. 175-177.

From the very beginning of the Lutheran church, parochial day schools were a part of the church organization. They fulfilled the same function of the public schools in America today except that religious as well as secular subjects were taught. Wherever possible parochial schools were established in connection with the early Lutheran church in America. Singing was included in the curriculum as may be seen in the following:

> . . . On Dec. 7, 1798, three schoolmasters were publicly examined in singing, reading and writing, thus indicating that these were the branches taught. . . .
>
> . . . .
>
> . . . Religious instruction occupied the major portion of the time, which included singing of hymns, prayers, catechism, the Bible, and other religious books. . .
>
> . . . .
>
> Since much time was devoted to singing, no doubt song books were used. . . .[137]

With the improvement of the organ in the seventeenth century, Lutheran churches adopted it as the most desirable instrument for supporting congregational singing. The primitive conditions of life in America prevented the early arrival of the organ. What is often thought to be the first organ in America was that in the Swedish Gloria Dei church, Wicaco (Philadelphia), around the year 1700. A letter to Sweden by Pastor Rudman shortly after the consecration of the new Gloria Dei church building on July 2, 1700 says in part:

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[137] Charles Lewis Maurer, Early Lutheran Education in Pennsylvania (Philadelphia: Dorrance and Co., Inc., 1932), pp. 265-267.

> "Through God's great blessing, we have completed the great work and built two fine churches, superior to any built in this country. . . . With all this we want some ornaments for our church, which are not to be procured here, such as a couple of bells, handsome chalices and pattens and chandeliers or lusters. We also have room for a small organ."[138]

Then, on November 24, 1703, an account of the ordination of Justus Falckner mentions that:

> "The service was opened with a voluntary on the little organ by Jonas the organist, supplemented with instrumental music by the Mystics on the viol, hautboy [oboe], trumpets (Posaunene) and kettledrum (Pauken). After this they intoned the Anthem: Veni Creator Spiritus.[139]

Jonas the organist was thought to be Rev. Jonas Auren, a colleague of Pastor Rudman.

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[138] Church Music and Musical Life. . .op. cit., vol. I, p. 197.

[139] Ibid., p. 176.

In 1711 M. G. Hesselius, Swedish organ builder and portrait painter, arrived at Christina (Wilmington) with his brother Andreas, the newly appointed Swedish missionary. During his stay in the colonies, Hesselius built and maintained organs in Moravian, Lutheran, and Anglican churches.

Still another early organ builder of fame was David Tanneberger. He arrived in the Pennsylvania Moravian colony in 1749 where he assisted Klemm in building organs for the churches at Bethlehem and Nazareth. In 1765 he moved to Lititz where he built organs for forty years.

In 1774 he built an organ of twenty registers for the Trinity Lutheran Church of Lancaster, Pennsylvania. In 1790 he provided Zion Lutheran Church in Philadelphia with an organ. President and Mrs. Washington, members of Congress and of the Pennsylvania Assembly, attended the dedication of this organ, January 8, 1791. It was the largest organ in the United States, and was destroyed by fire in 1794.

In addition to supporting the chorale or hymn tune, the organist often played interludes between stanzas or even between lines of a stanza. These interludes were known as "Zwischenspiel." A chorale of fifteen or twenty stanzas could be tiring for untrained voices and therefore an interlude between some of the stanzas made the performance less tiring.

While the Lutheran church approved of the organ, it did not ban other instruments if they could be used to advantage by the church. Another instrument is described in the account of the reconsecration of St. Michael's Lutheran church in Germantown, November 1, 1752.

> "The services were begun by singing the hymn 'Komm heiliger Geist, Herre Gott.' The first two verses, the ministers sang alone, accompanied on the harp by the schoolmaster. . . .[140]

Among the Swedes in Illinois in the nineteenth century the Melodeon, a form of reed organ, was used as a substitute for the pipe organ. Still another instrument used by the Swedes was the psalmodicon. In speaking of the early training of the first ordained Swedish Lutheran pastor in Illinois, Olson describes this part of his training as follows:

> He was appointed curate at Oster-Wahla parish under provost Olof Forsell. Mrs. Forsell instructed him in the singing of the liturgy and the chorales with the help of the psalmodikon, an instrument invented by Johan Dillner in 1830.[141]

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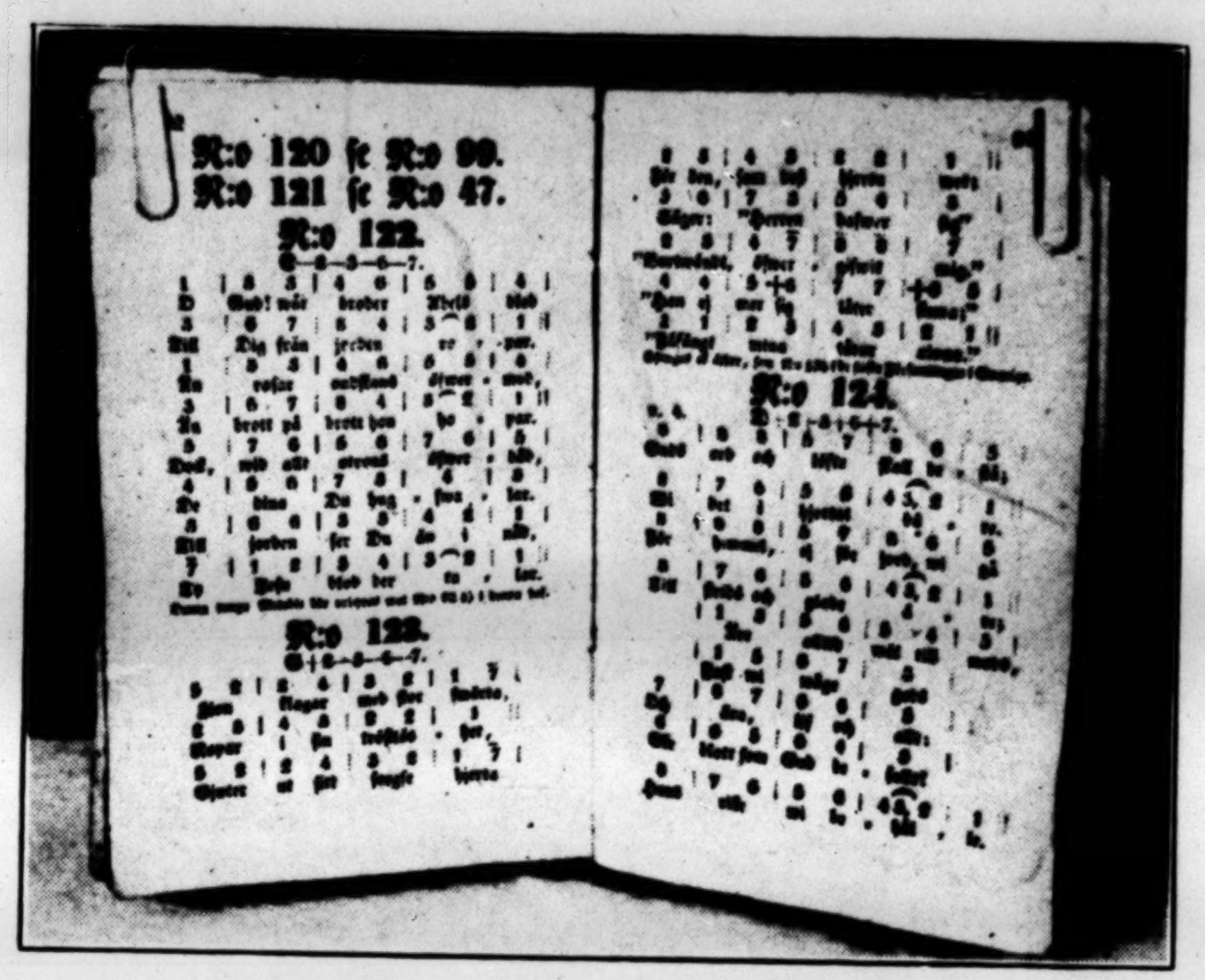
[140] Hinke, op. cit., p. 281.

[141] Olson, op. cit., p. 109.

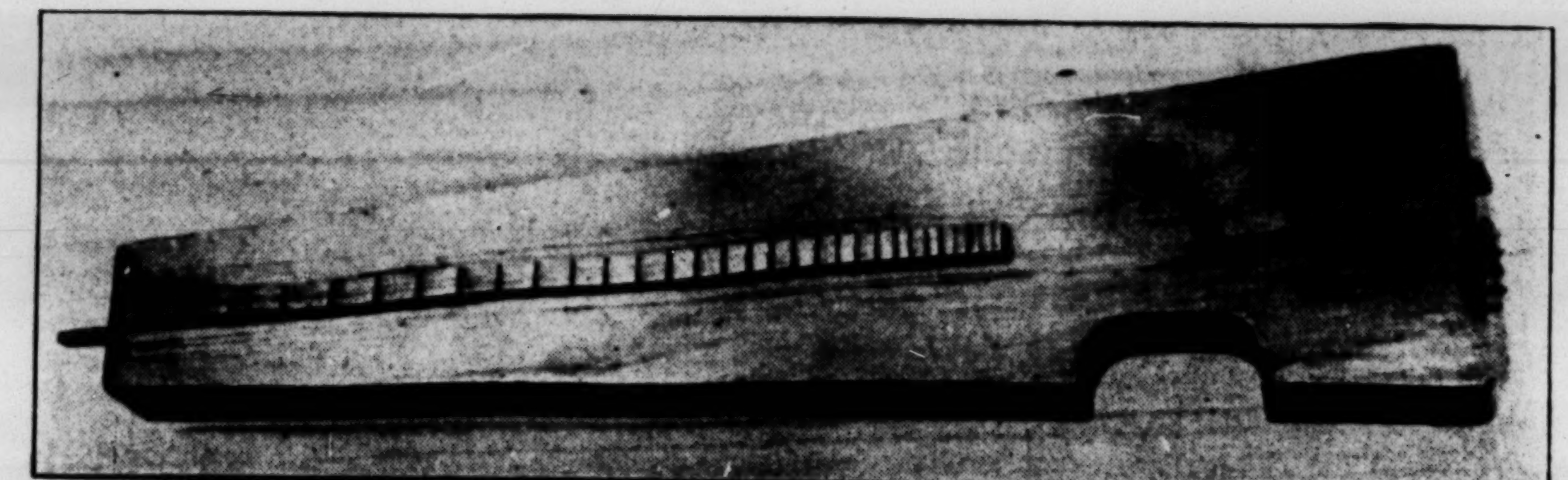


N:o 120 ſe N:o 99.
N:o 121 ſe N:o 47.
N:o 122.

N:o 123.

N:o 124.

HYMNBOOK WITH NUMBER NOTATIONS



PSALMODICON

FIGURE 78

PSALMODICON HYMNAL AND PSALMODICON

The psalmodicon examined by the writer in the Historical Institute of Augustana College, Rock Island, Illinois, was a rectangular box about thirty inches long. Over a fretted fingerboard and bridge was strung one string which was tuned by means of a peg. A picture of a minister playing the instrument shows that it was played by drawing a bow over the string with the right hand while stopping the string where necessary with the left hand.

In the library of Augustana College there are two books of chorales set in a number notation for this instrument. One book (reproduced here) contains a number notation for one instrument, and the other book has the same kind of notation for four instruments.

CHAPTER XIX

SUMMARY

From among the many hymnals presented in this study it is possible to discern a dual hymnody of the Lutheran church in America during this period. This duality of hymnody came about as a result of the language problem. Where the German language was used in Lutheran church services, German hymnody continued to be used as it had been since the day of Luther. When the English language came into use, at first with some of the Lutheran churches and later with many of the churches, the problem arose of finding suitable English hymnody.

The early attempts of Jacobi and others in translating German chorale texts into English were so unsatisfactory that the church as a whole rejected such efforts and accepted instead pre-existing English hymn texts. The result was an English Lutheran hymnody existing alongside, and at the same time with a German Lutheran hymnody.

Before considering the English Lutheran hymnody at more length, it is interesting to note the common bond between the authorized German hymnals found in the second part of this study.

The first German Lutheran hymnal authorized by a synod in America was the 1786 Erbauliche Lieder-Samlung. Its contents were drawn largely from the Marburg and the Freylinghausen books of the eighteenth century. The book was issued by the first German synod in America, the Ministerium of Pennsylvania. This was the dominant body of German Lutherans both as to size and influence.

The great majority of the remaining German Lutherans was to be found among the synods affiliated with the General Synod. In 1834 the General Synod issued its Evangelische Lieder-Sammlung which was based largely upon the texts found in the Erbauliche Lieder-Samlung.

In 1849 the Ministerium of Pennsylvania, together with two synods associated with the General Synod, the New York Synod, and the Synod of West Pennsylvania, issued the Deutsches Gesangbuch. This book was essentially the 1786 Erbauliche Lieder-Samlung with revisions necessary to bring the book up to date and make it more usable. Hymns with many stanzas were shortened by the omission of certain stanzas. More hymns of the eighteenth and nineteenth centuries were added to make the hymnal representative of the four centuries of the Reformation.

Music for these three books was supplied by the 1813 Choral-Buch issued for the Erbauliche Lieder-Samlung.

Turning to the English Lutheran hymnals we see a certain dominant material among the four authorized hymnals of the nineteenth century. This dominant material may be summarized in the following:

A Collection of Hymns, New York Synod, 1814. The 520 texts include 200 hymns by Watts. Doddridge and Anne Steele of the school of Watts added more than 120 hymns. Wesley and his school were poorly represented.

Church Hymn Book. North Carolina and Tennessee Synods, 1816. Most of the 347 texts in this book were English translations by Paul Henkel of German chorale texts. This book was used by a relatively small part of the church in America, and the texts were not copied by any other book. A psalter following the hymn texts consisted mostly of texts by Watts.

Hymns, Selected and Original, General Synod, 1828. Of the 759 texts in this book, about 300 were taken from the New York Synod book of 1814. Watts and his followers again predominate.

A Collection of Hymns and Prayers, Joint Synod of Ohio, 1845. The General Synod book of 1828 supplied most of the 458 texts in this book, and the New York Synod book most of the remainder. Watts, Doddridge, and Steele are represented by more than 200 hymns.

From this summary it is evident that Watts and his school form the dominant hymnody of these English Lutheran hymnals. Wesley and the writers of revival hymns are not well represented. This choice of hymnody seems to reflect the conservatism of the Lutheran church and its theology.

In the Lutheran church the doctrines of the church were expressed in the German chorale texts. With the change to English hymns of Watts and others, the question arises as to how well these doctrines were expressed in the English texts chosen for use by the Lutheran church in America. First of all it is well to enumerate the doctrines of the Lutheran church. These doctrines consist of a belief in:

1. Justification by Faith.
2. The Trinity.
3. The Divinity of Christ.
4. The Scriptures as the only infallible rule of faith and practice.
5. The Real Presence in Holy Communion.

In addition, Lutherans tend to emphasize the person and function of Christ while Calvinists are more concerned with the sovereignity of God.

If we examine the hymns of Watts as found in the

General Synod hymnal of 1828 used by an estimated four-fifths of the Lutheran churches of that time, we find the following:

1. JUSTIFICATION BY FAITH

Hymn 318

1. Not by the laws of innocence
Can Adam's sons arrive at heaven;
New works can give us no pretence
To have our ancient sins forgiv'n:
2. Not the best deeds that we have done
Can make a wounded conscience whole!
Faith is the grace,--and faith alone,
That flies to Christ, and saves the soul.
3. Lord, I believe thy heavenly word!
Fain would I have my soul renew'd;
I mourn for sin, and trust the Lord
To have it pardon'd and subdu'd.
4. O may thy grace its power display!
Let guilt and death no longer reign;
Save me in thine appointed way,
Nor let my humble faith be vain!

2. THE TRINITY

Hymn 41

1. Father of glory! to thy name
Immortal praise we give,
Who dost an act of grace proclaim,
And bid us rebels live.

2. Immortal honour to the Son,
Who makes thy anger cease;
Our lives he ransom'd with his own,
And died to buy our peace.

3. To thy almighty Spirit be
Immortal glory given,
Whose influence brings us near to thee,
And trains us up for heaven.

4. Let men, with their united voice,
Adore th' eternal God,
And spread his honours and their joys,
Through nations far abroad.

5. Let faith, and love, and duty join,
One general song to raise;
Let saints in earth and heaven combine
In harmony and praise.

3. THE DIVINITY OF CHRIST

Hymn 99

1. Ere the blue heavens were stretch'd abroad
From everlasting was the Word;
With God he was; the Word was God,
And must divinely be ador'd.
2. By his own power were all things made;
By him supported all things stand;
He is the whole creation's Head,
And angels fly at his command.
3. Ere sin was born, or Satan fell,
He led the host of morning stars;
(Thy generation who can tell,
Or count the number of thy years?)
4. But lo, he leaves these heavenly forms,
The Word descends and dwells in clay,
That he may converse hold with worms,
Drest in such feeble flesh as they.
5. Mortals with joy beheld his face,
Th' eternal Father's only Son;
How full of truth! how full of grace!
When through his eyes the Godhead shone.

6. Archangels leave their high abode
To learn new mysteries here, and tell
The loves of our descending God,
The glories of Immanuel.

4. THE SCRIPTURES

Hymn 2

1. 'Twas by an order from the Lord
The ancient prophets spoke his word;
His Spirit did their tongues inspire,
And warm'd their hearts with heav'nly fire.
2. The works and wonders which they wrought
Confirm'd the messages they brought;
The prophet's pen succeeds his breath,
To save the holy words from death.
3. Great God! mine eyes with pleasure look
On the dear volume of thy book;
There my Redeemer's face I see,
And read his name who died for me.
4. Let the false raptures of the mind
Be lost and vanish in the wind;
Here I can fix my hopes secure;
This is thy word, and must endure.

5. THE REAL PRESENCE IN HOLY COMMUNION

Since Watts was of the Calvinist persuasion, no hymn of his expresses the Lutheran belief of the Real Presence in the Holy Communion. However, among his communion hymns is the following one which relates the institution of the Lord's Supper:

Hymn 514

1. 'Twas on that dark, that doleful night,
When the whole pow'r of darkness rose
Against the Son of God's delight,
And friends betray'd him to his foes;
2. Before the mournful scene began,
He took the bread, and bless'd, and brake;
What love through all his actions ran!
What wondrous words of grace he spake!
3. "This is my body, broke for sin;
"Receive and eat the living food."
Then took the cup, and bless'd the wine:
"Tis the new cov'nant in my blood."
4. "Do this, (he cried) till time shall end,
In mem'ry of your dying Friend:
Meet at my table, and record
The love of your departed Lord."

From the above listing it may be seen that the hymns of Watts selected for use by the English Lutheran churches in America expressed most of the Lutheran doctrines.

As to the music for the authorized English Lutheran hymnals, there was no authorized or even commonly-used tune book. Futhermore, no tunes were indicated in the hymnals. The attitude of churches and synods is best expressed by a report of the New York Synod of 1860, ten years after the end of this study.

> There was an appeal in 1860 to the Ministerium to adopt a "common book of church tunes." But nothing came of this because, as the Ministerium declared, "Whilst we sould unite" with "the organist who made the request, in our wishes that one common book of sacred music would be used in all our churches, yet as a Synod, having no authority, we can not interfere with individual congregations in their church music."[142]

In the absence of any direction other than metrical indication, it may be assumed that the English Lutherans used the tune collections of other Protestant denominations or the tune collections issued privately for their source of music.

Before the Lutherans accepted the hymns of Watts as a substitute for the German chorale texts, the Anglicans had already made use of some of his hymns. A New Version of the Psalms of David by Tate and Brady, published in Boston by John Boyles in 1773, has an appendix of 103 hymns, 88 of which are by Watts. These hymns have only a number and the source of Biblical inspiration at their heads. There is no indication of subject or doctrine.

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[142] Kreider, *op. cit.*, p. 175.

19 of the 88 hymns of Watts found in this book are also to be found in the 1828 General Synod hymnal of the Lutherans. From the latter book we learn that these hymns are concerned with the following subjects:

The Gospel, memorial to the Lord, Death and Glory, Christ's invitation to sinners, persevering grace, Christ worshipped by all creation, Life the Day of Grace and Hope, Heavens invisible and holy, Holiness and Grace, Frailty and Folly, God the Son equal with the Father, A Funeral Thought, Sinai and Zion, The Lord's Supper instituted, Crucifixion, Adam and Christ,--Lords of the Old and the New Creation, Hosanna for the Lord's Day, Christ's Kingdom among the Gentiles, Salvation.

Of the remaining 69 hymns of Watts appended to the psalter of Tate and Brady and not common to the General Synod book, it is possible to recognize certain subjects within the hymns even though they are not so indicated. Heaven, Praise and Thanksgiving, and the sovereignty of God are the thoughts most frequently represented in these texts.

The contents of the English Lutheran hymnals show the direction in which the Lutheran church in America was moving. With each passing year the church was striving to become an American church rather than a foreign church existing in a new land. In making this adjustment the Lutherans were conscious of retaining the distinctive Lutheran doctrines in the choice of texts for their English hymnals.

Certain problems were faced in the process of adjustment of the church in America. In Europe the Lutheran church was supported by the state since it was the state religion. Financial support came from taxation and it was taken for granted. In America Lutherans had to learn to support the church directly from their own private contributions. Even the issuance of a hymnal was dependent upon this private financial support.

The printing of hymnals in this period was done by commercial printers since the synods were not yet able to do their own work. After 1850 the synods established publishing houses and did their own printing.

In the year 1850 one might summarize the state of hymnody in the Lutheran church in America by saying that it was still in a stage of adjustment to its place in a new country, but that it was moving in the direction of English hymnody expressing the orthodox Lutheran doctrines.

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